THE TRVMPET OF THE SOVLE, SOVNDING TO IVDGEMENT.

By Henry Smith.

Eccleſiaſtes. 11. Chap. 9. verſe.

The text.

Reioyce O young man in thy youth: and let thy heart be mery in thy young dayes: followe the wayes of thine owne heart, and the luſtes of thine eies: But remember for all theſe things thou muſt come to iudgement.

When I ſhould haue preached vnder the croſſe, I muſed what text to take in hand to pleaſe all, and to keepe my ſelfe out of danger and gueſſing, I could not finde any text in the Scripture that did not [illegible]

them that bee couetous, bee couetous ſtill: let them that be drunkardes, be drunkardes ſtill: let them that be ſwearers, be ſwearers ſtill: let them that bee wantons, be wantons ſtill: let them that be careles prelates, be carleſſe ſtill; let them that be vſurers, be vſurers ſtill: but ſaith Salomon, *Remember thy end, that thou ſhalt be called to Iudgement at the laſt for all together.*

This is the counſell of Salomon the wiſeſt then liuing, what a counſell is this for a wiſe man, ſuch a one as was Salomon.

In the beginning of his booke he ſaith, *All is vanitie*, and in the end he ſaith, *Feare God and keepe his commaundements*, in the 12. Chapter he ſaith, *Remember thy maker in the dayes of thy youth*: but here he ſaith, *Reioyce O young man in thy youth.* Here he ſpeaketh like an epicure, which ſaith, eat, drinke, and be merry: here hee counſels, and here he mockes: yet not after the manner of ſcorners, although they deſerued it in ſhewing their fooliſhnes, as it is in the firſt of the Prouerbes, *He laugheth at the wicked in deriſion*: As in the 2. Pſalme, [illegible] ſeeing vs follow our owne wayes. For when he bids vs pray, we play: & when he bids vs [illegible] ſtand ſtil; & when he bids vs [illegible] for vanities to make vs ſport: then hee laughes at our diſtruction. Therefore when Salomon giueth [illegible] a ſharpe reproofe, and maketh you aſhamed [illegible] world, hee ſcoffingly bids you doe it againe, like a Schoolemaiſter which beateth his Scholler for

playing

[illegible], he biddeth him play the [illegible] againe: O this is the bitterest reproofe of all. But least any Libertine should miſconſter Salomon, and ſay when he bids vs be merry and make much of our ſelues, therefore hee ſhutteth it vp with a [illegible] word, and ſetteth a bridle before his lips, & [illegible] it as he ſpeaketh it, before he goeth any further, and ſaith: *But remember that for all theſe thinges thou muſt come to iudgement.* But if wee will vnderſtand his meaning, hee meaneth when hee ſaith, reioyce O young man, repent O young man in thy youth, and when hee ſaith let thy hart cheere thee, let thy ſinnes greeue thee: for he meaneth other-wiſe then he ſpeaketh: hee ſpeaketh like Michai in the book of Kings 2. chap. *Go vp & proſper*, or like as Ezechiel, *Go vp & ſerue other Gods*, or as S. Iohn ſpeaketh in the Reuelation. *Let them that be wicked be wicked ſtill.* But if there were no iudgement day, that were a merry world. Therefore ſaith Salomon, when thou art in thy [illegible] flaunting in the fieldes, and in thy braue [illegible] and amongſt thy louers, with thy ſmiling lookes, thy wanton talke and merry ieſtes, with thy pleaſant games and loftie lookes; *Remember for all theſe thinges thou ſhalt come to Iudgement.*

Whileſt the theefe ſtealeth, the hemp groweth, [illegible] hook is couered within the bait, [illegible] & riſe vp to play, & from play [illegible] yeeres is counted little [illegible]

but how manie ſinnes thou haſt [illegible] ſo manie kindes of puniſhments ſhall bee prouided for thee? How manie yeeres of pleaſure thou haſt taken, ſo many yeeres of paine: how many drams of delight, ſo manie poundes of dolor: when iniquitie hath plaid her parte, vengeance leaps vpon the ſtage: the comedie is ſhort, but the tragedie is longer: the blacke guarde ſhall attend vpon you, you ſhall eate at the table of ſorrowe, and the crowne of death ſhall bee vpon your heads, manie gliſtering faces looking on you, and this is the feare of ſinners: when the deuill hath entiſed them to ſinne, he preſumeth like the old Prophet in the booke of Kings, who when hee had entiſed the young prophet contrarie to the commaundement of God, to turne home with him and to eate and drinke, he curſed him for his labour, becauſe he diſobayed the commaundement of the Lord, and ſo a Lyon deuoured him by the way. The fooliſh Virgins thinke that their oyle will neuer be ſpent: ſo Dina ſtragled abroad, whileſt ſhe was defloured: what a thing is this to ſay reioyce, and then repent? what a blanke to ſay, take thy pleaſure, and then thou ſhalt come to iudgement? It is as if he ſhould ſay, ſteale and bee hanged, ſteale and thou dareſt, ſtrangle ſinne in thy cradle, for all the wiſdome in the world will not helpe thee elſe, but thou ſhalt bee in admiration like dreamers which dreame ſtrange thinges, and know not how they come. He ſaith, *Remember* [illegible]

and

if thou remember alwaies, then thou ſhalt haue little liſt to ſinne; if thou remember this, thou ſhalt haue little liſt to fall downe to the diuell, though he would giue thee all the world, and the glory thereof: Salomon ſaith, the weede groweth from a weede to a cockle, fro a cockle to a bramble, from a bramble to a brier, from a brier to a thorne: Lying breedes periurie, periurie breedes hautines of hart: hautines of hart breedes contempt: contempt breedes obſtinacie, and brings forth much euill. And this is the whole progreſſe of ſinne, he groweth from a lyar to a theefe, from a theefe to a murtherer, and neuer leaueth vntill he hath ſearched all the roomes in hell, and yet he is neuer ſatisfied, the more he ſinneth, the more he ſearcheth to ſin: when hee hath deceiued [illegible] he hath not deceiued thee: aſſoone as he hath [illegible] he deſireth, he hath not that he deſireth: when he hath left fighting, he goeth to fighting againe: yet a little and a little more, and ſo wee flie from one ſinne to another. While I preach, you heare [illegible] ingender within you, and will breake forth aſſoone as you are gone. So Chriſt wept, Ieruſalem laughed: Adam brake one, and wee brake ten, like children which laugh and cry [illegible] a ſhop of vices, now this ſinne and then that, from one ſinne to another. O remember thy [illegible] Salomon [illegible] he iudged [illegible] ſhall [illegible] of them that hath [illegible] moſt: [illegible]

 young

young man in thy youth. But if [illegible] he harpes vpon one ſtring, [illegible] againe and againe, to ſhew vs [illegible] his owne experience, becauſe wee are ſo forgetfull thereof in our ſelues, like the dreamer that forgetteth his dreame, and the ſwearer his ſwearing. So we beg of euery vncleane ſpirite, vntill we haue bumbaſted our ſelues vp to the throate, filling euery corner of our harts with all vncleannes, and then wee are like the dogge that commeth out of the ſinck, and maketh euery one as foule as himſelfe: therefore ſaith Salomon, if any one will learne the way to hell let him take his pleaſure. Me thinkes I ſee the dialogue betweene the fleſh and the ſpirit, the worſt ſpeaketh firſt, and the fleſh ſaith, *Soule* take thine eaſe, eate, drinke, and go braue, lie ſoft, what elſe ſhould you doe but take your pleaſure; thou knoweſt what a pleaſant fellow I haue beene vnto thee, thou knoweſt what delight thou haſt had by my meanes: but the Soule commeth in, [illegible] with that which hath bene ſpoken before, and ſaith, I pray thee remember iudgement, thou muſt giue account for all theſe things, for vnleſſe you repent, you ſhall ſurely periſh. No ſaith the fleſh, talke not of ſuch graue matters, but tell me of fine matters, of ſoft beds and pleaſant [illegible] of [illegible] paſtimes, [illegible] for I tell thee the [illegible] all fruits [illegible] of Iudgement [illegible]

ſtrument,

[illegible]ment, and all the ſtrings of [illegible] will ſhake at once, for the fleſh loues to be braue, and tread vpon corkes, it cannot tell of what faſhion to be of, and yet to be of the new faſhion.

Reioyce O young man in thy youth.

O this goes braue, for while wickednes hath caſt his rubs, and vengeance caſtes his ſpurres and his foote, and thus ſhee reeles and now ſhee tumbles, and then ſhe falles, therefore this progreſſe is ended.

Pleaſure is but a ſpurre, riches but a thorne, glory but a blaſt, beautie but a flower, ſinne is but an hypocrite, hony in thy mouth, & poyſon in thy ſtomacke: therefore let vs come againe, and aske of Salomon in good ſooth, whether hee meaneth in good earneſt, when hee ſpake theſe wordes, O (ſaith Salomon) *it is the beſt life in the worlde to goe braue, lie ſoft, and liue merelie, if there were no iudgement.* But this iudgement marrs all, it is like a dampe that puts out all the light, and like a boxe that marreth all the ointment; for if this be true, wee haue ſpunne a faire threed, that wee muſt anſwere for all, that are not able to anſwere for one: why Salomon maketh vs fooles, and giueth vs gawdes to play witall: what then ſhall wee not reioyce at all? yes, there is a godly mirth and if we could hit on it, which is called, be merry and wiſe: Sara laughed, and was reproued: Abraham laughed, and was not reproued. And thus much for the firſt part.

But

But remember that for all theſe thinges thou ſhalt come to iudgement.

This verſe is as it were a dialogue betwixt the fleſh and the ſpirite, as the two counſellers: the worſt is firſt, and the fleſh ſpeaketh proudlie, but the ſpirit comes in burdened with that which hath bene ſpoken. The fleſh goeth laughing ſinging to hell, but the ſpirit caſteth rubs in his way, and puts him in mind of iudgement, that for all theſe thinges now ends reioyce, and heere comes in but: if this but were not, wee might reioyce ſtill, if young men muſt for all the ſportes of youth, what then ſhall olde men doe, being as they are now? ſurely if Salomō liued to ſee our old men liue now, as here he ſaith of young men, ſo high as ſin rageth, yet vengeance ſits aboue it, as high as high Babel. Me thinkes I ſee a ſworde hang in the aire by a twine threed, and all the ſonnes of men labour to burſt it in ſunder. There is a place in hell where the couetous Iudge ſitteth, the greedie Lawier, the griping Landlord, the careles Biſhop, the luſtie youth, the wanton dames, the theefe, the robbers of the common-wealth, they are puniſhed in this life becauſe they euer ſin as long as they could, while mercie was offered vnto them, therefore because they would not bee waſhed, they ſhal be drowned. Now put together reioyce and remember, thou haſt learned to bee mery, now learne to be wiſe: now therefore turne ouer a new leafe, and take a new leſſon; for now Sa-

[illegible] as hee did before, therefore a checke to thy [illegible], a checke to thy [illegible], a checke to thy robes, a checke to thy gold, a checke to your riches, a checke to your beautie, a checke to your mucke, a checke to your graues: wo from aboue, wo from below, wo to all the ſtringes of vanitie: doeſt thou not now maruell that thou hadſt not a feeling of ſinne? for now thou ſeeſt Salomon ſaith true, thine owne heart can tell that it is wicked, but it cannot amende: therefore it is high time to amend as Nathan commeth to Dauid after Belzebub, ſo commeth accuſing conſcience after ſinne. Mee thinkes that euery one ſhould haue a feeling of ſinne, though this day be like yeſterday, and to morrow like to day, yet one day will come for all, and then woe, woe, woe, and nothing but darkenes: and though God came not to Adam vntill the euening, yet he came, although the fire came not vpon Sodom vntill the euening: yet hee came, and ſo comes the Iudge although he be not yet come, though hee haue leaden feete, hee hath iron handes: the arrow flieth and is not yet fallen, ſo is his wrath: the pit is digged, the fire kindled, and all thinges are made readie and prepared againſt that day, onely the ſmall ſentence is to come, which will not long tarrie. You may not thinke to be like to the theefe that ſtealeth and is not ſeene: nothing can bee hid from him, and the Iudge followeth thee at the heeles, and therefore whatſoeuer thou art

looke about thee, and doe nothing but that thou wouldeſt doe openly, for all things are opened vnto him: Sara may not thinke to laugh and not be ſeene: Gehezi may not thinke to lie and not bee knowne: they that will not come to the banquet, muſt ſtand at the doore. What, do you not think that God dooth not remember our ſinnes which wee doe not regarde? for while wee ſinne, the ſcore runs on, and the Iudge ſetteth downe all in the Table of remembrance, and his ſcrole reacheth vp to heauen.

Item for lending to Vſury. Item, for racking of rents. Item, for deceiuing thy brethren. Item, for falſhood in wares. Item, for ſtarching thy ruffes, Item, for curling thy haire. Item for painting thy face. Item, for ſelling of benefices. Item, for ſtaruing of ſoules. Item, for playing at cardes. Item, for ſleeping in the Church. Item, for prophaning the Saboth day. With a number more hath God to call to account, for euery one muſt anſwere for himſelfe. The fornicator for taking of filthie pleaſure, O ſonne, remember thou haſt taken thy pleaſure, take thy puniſhment. The careles Prelate, for murthering ſo many thouſand Soules. The Landlord for getting money from his poore Tenants by racking of his rents: ſee the reſt, all they ſhal come like a very ſheepe, when the Trumpe ſhall ſound, and the Heauen and earth ſhal come to iudgement againſt them: when the heauens ſhal vaniſh like a ſcrole, and the earth

ſhal

ſhall conſume like fire, and all the Creatures ſtan-
ding againſt him: The rockes ſhall cleaue aſun-
der, and the mountaines ſhake, and the founda-
tion of the earth ſhall tremble, and they ſhall ſay
to the mountaines, couer vs, fall vpon vs, and hide
vs from the preſence of his anger and wrath, whom
wee haue not cared for to offende: but they ſhal
not bee couered and hid: but then they ſhall goe
the blacke way, to the ſnakes and ſerpents, to
bee tormented of deuils for euer: O paine vn-
ſpeakeable, and yet the more I expreſſe it, the
more horrible it is, when you thinke of a torment
paſſing all torments, and yet a torment paſſing
all that, yet this torment is greater then them, and
paſſing them all.

Imagine you ſee a ſinner going to hell, and his
former gape at him, his acquaintance looke at
him, the Angels ſhoute at him, and the Saintes
laugh at him, and the deuils raile at him, and
many looke him in the face: and they that ſaide
they would liue and dye with him, forſake him,
and leaue him to pay all the ſcores. Then Iudas
would reſtore his bribes: Eſau would caſt vp
his pottage: Achan would caſt downe his
golde, and Gehezi would refuſe his giftes, Na-
buchadnezzar would be humbled, Balaam would
bee faithfull, and the Prodigall ſonne would be
[illegible]
Me thinkes I ſee Achan running about: where

ſhall I hide my golde that I haue ſtollen, that it might not be ſeene nor ſtand to appeare for a witnes againſt me?

And Iudas running to the high Prieſts ſaying holde, take againe your money, I will none of it, I haue betrayed the innocent bloud.

And Eſau crying for the bleſſing when it is too late, hauing ſold his birth-right for a meſſe of portage.

Woe, woe, woe, that euer we were borne. O where is that Diues that would beleeue this, before hee felt the fire in hell, or that would beleue the pooreſt Lazarus in the world, to be better then himſelfe, before that dreadfull daye come, when they cannot helpe it, if they would neuer ſo faine, when repentance is too late. Herod ſhall then wiſh that hee were Iohn Baptiſt, Pharaoh would wiſh that hee were Moſes, and Saul would wiſh that he had bene Dauid, Nabuchadnezzar, that he had bene Daniell, Hammon, to haue bene Mardocheus, Eſau would wiſh to be Iacob, and Balam would wiſh he might dye the death of the righteous: then he will ſay, I will giue more then Ezekias, crye more then Eſau, faſte more then Moſes, pray more then Daniel, weepe more then Mary Magdalen, ſuffer more ſtripes then Paul, abide more impriſonment then Michai, abide more crueltie then any mortall man would doe, that it might be, ſo, goe ye curſed, might become yee bleſſed. Yea, I woould giue all the goodes

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goodes in the world, that I might escape this dreadfull day of wrath and iudgement; and that I might not stand amongst the go. O that I might liue a begger all my life, and a leaper; O that I might indure all plagues and ſores from the top of the head to the ſole of the foot, ſuſteine all ſicknes and griefes, that I might eſcape this iudgement.

The guiltie conſcience cannot abide of this day, the ſillie ſheepe when ſhe is taken will not bleate, but you may carry her and doe what you wil with her, and ſhe will be ſubiect: but the ſwine, if ſhe be once taken ſhe will roare and crye, and thinks ſhe is neuer taken but to be ſlaine. So of all things the guiltie conſcience cannot abide to heare of this day, for they know that when they heare of it, they heare of their owne condemnation. I thinke if there were a generall collection made through the whole world, that there might be no iudgement day, then God would bee ſo rich that all the world would goe a begging and be as a waſt wildernes. Then the couetous Iudge would bring forth his bribes, then the craftie Lawier would fetch out his bagges, the Vſurer would giue his gaine, and the idle ſeruant would dig vp his talent againe, and make a double thereof. But all the money in the world will not ſerue for one ſin, but the Iudge muſt anſwere for his bribes, hee that hath money, muſt anſwere how hee came by it, and iuſt condemnation muſt come vpon

euery

euery ſoule of them, then ſhall the ſinner be e[illegible]
dying and neuer dead, like the Salamander that i[illegible]
euer in the fire and neuer conſumed.

But if you come there, you may ſaye as th[illegible]
Queene of Saba ſaid of king Salomon, I beleeue[illegible]
the reporte that I heard of thee in my owne coun[illegible]
trie, but the one halfe of thy wiſdome was not tol[illegible]
me: if you came there to ſee what is done, yo[illegible]
may ſay, now I beleeue the report that was told[illegible]
me in my owne countrie concerning this place[illegible]
but the one halfe as now I feele, I haue not heard
of: now chuſe you whether you will reioyce, or
remember whether you will ſtand amongſt you
bleſſed, or amongſt you curſed: whether you wil[illegible]
enter while the gate is open, or knocke in vai[illegible]
when the gate is ſhut; whether you will ſeeke th[illegible]
Lord whileſt he may be found, or bee founde o[illegible]
him when you would not be ſought, being run[illegible]
into the buſhes with Adam to hide your ſelues[illegible]
whether you will take your heauen now heere, o[illegible]
your hell then there; or through tribulation to en-
ter into the kingdome of God, and thus to take
your hell now heere, or your heauen then there in
the life to come with the bleſſed Saintes and An-
gels, ſo that heereafter you may leade a new
life, putting on Ieſus Chriſt and his
righteouſneſſe.

FINIS.

THE

THE FIRST SERMON *of Noahs drunkenneſſe.*

GEN. 9.20.21.

Noah alſo began to bee a husbandman and planted a vineyard. And hee dranke of the wine and was drunken, and was vncouered in the middes of his tent.

First wee are to ſpeake of *Noah*, then of *Cham* his wicked ſonne, and after of *Shem* and *Iapheth* his good ſonnes: In *Noah* firſt of that which hee did well, and then of his ſinne. In *Cham* firſt of his ſinne, and then of his curſſe. In his brethren, firſt of their reuerence, and then of their bleſſing.

Nowe wee will ſpeake of the Father, and after of his Children. *Then* (ſaith Moſes) *Noah began to bee a huſband man*, This is the firſt name which is giuen to *Noah* after the flood, hee is called an husbandman, and the firſt worke which is mentioned, was the planting of a

vineyard: one would thinke when all men were drowned with the floud, and none left aliue to poſſeſſe the earth but *Noah* and his ſonnes, that hee ſhould haue found himſelfe ſome thing elſe to doe, then to plant vineyardes; and that the holy Ghoſt ſhoulde haue intituled him King of the world, & not an husband man of the earth, ſee-ing there bee no ſuch men as *Noah* was, which had more in his hand, then anie King hath in the world or ſhall haue to the worldes end: but here-by the holy Ghoſt would ſhowe that God doeth not reſpect Kings for their titles, nor men for their riches as wee doe, and therefore he nameth *Noah* after the worke which hee did, not after the poſ-ſeſſions which he had, an husbandman. It ſee-meth that there was great diuerſitie betweene their age and ours. For if wee ſhould ſee now a King go to plough, a nobleman driue the teame, a gentleman keepe ſheepe, hee ſhould be ſcor-ned for his labour more then *Noah* was for his drunkennes: yet when wee reade how this Mo-narch of the world thought no ſcorne to play the husbandman, wee conſider not his princely cal-ling, nor his ancient yeeres, nor his large poſſeſ-ſions to commend his induſtrie, or modeſtie, or lowlie minde therein. Which may teach vs humi-litie, though wee learne to diſdaine husbandrie: of whome will wee learne to be humble, if Kings giue examples and the ſonne of God humbleth himſelfe from heauen to earth, and yet we con-

temne

contemne the example of the Kings of the earth, and the example of the King of heauen.

The time was when *Adam* digged and delued, when *Dauid* kept ſheepe, and all the houſe of *Iſrael* were called men occupied about cattell: but as they for this were abominable to the Egyptians (as *Moſes* ſaith in the ſame verſe) ſo they which doe like them, are abhorred of their brethren; and they which liue by them, ſcorne them for their worke, which would be chaſtned themſelues, becauſe they worke not. There was no arte nor ſcience which was ſo much ſet by in former times, and is now profitable to the Common-wealth, bringing loſſe profite vnto it ſelfe, that may ſo iuſtly complaine of her fall without cauſe, and her deſpite from them which liue by her, as this painefull ſcience of husbandrie: that it is maruell that any man will take paine for the reſt to bee contemned for his labour, and be a ſcorne for the reſt, which might hunger and ſtarue, if hee did not labour for them more then they doe themſelues. No maruell then though many in the poore countrey murmure and complaine, that other cannot liue by them, and they cannot liue themſelues: but it is maruell if their complainte doe not growe in time to rebellion, and pull other as lowe as themſelues: for why ſhould the greateſt paine yeelde the leaſt profite? yet this is their caſe; for if you marke, you ſhall ſee that the husbandman doeth ſee the priſe of his fruites ſo ſoone as the dearth is

paſt,

paſt, though hee raiſeth it a little while the dearth laſteth: but they which raiſe the price of their wares with him, ſeldome fall againe, but make men pay as deere when the dearth is paſt, as if it were a dearth ſtill. Thus a plentifull yeere doth damage him, and a hard yeere doth vantage them. So this painefull man, is faine to liue poorely, fare meanely, goe barely, houſe homely, riſe earely, labour dayly, ſell cheape, and bye deere, that I may truely ſay, that no man deſerueth his liuing better, no man fulfilleth the law neerer: that is, thou ſhalt get thy liuing in the ſweat of thy browes; then this poore ſonne of *Adam*, which pickes his crums out of the earth. Therefore he ſhould not be moked for his labor, which hath vexation enough, though all men ſpake well of him; and in my opinion, if any deſerue to be loued for his innocencie, or for his trueth, or his paine, or the good which he brings to the Common-wealth, the Realme is not ſo much beholding to any ſorte of men (but thoſe that feede the ſoule) as thoſe which feede the body, that is, thoſe that labour the earth: yet you ſee how they liue like drudges, as though they were your ſeruants to prouide food for you, and after to bring it to your doores; as the beaſts ſerue them, ſo they ſerue you; as though you were an other kinde of men. I can not thinke vpon their miſerie, but my thought telles me, that it is a great parte of our vnthankfulnes, that we neuer conſider what a ſweete life & liuing God hath giuen vnto vs, in reſpect of

them

hē. If the Apoſtles rule were kept, they which do not worke ſhould not eate: but now, they which do not worke, eat moſt; & the husbandmen which worke, eate not but are like Bees, which prepare foode for other & pinch themſelues. Let vs conſider this, for they had not one law and we another: but the ſame curſſe which was denounced vpon *Adam*, was denounced vpon all his children, that euery man ſhould get his liuing in the ſweat of his browes. Although I know there be diuers works, and diuers giftes, and diuers callings to worke in, yet alwayes prouided; they which doe not worke ſhould not eate, for in the ſweate of thy browes, that is, in labour and trauell, thou King, and thou Iudge, and thou prelate, and thou landlord, and thou gentleman, ſhalt get thy liuing as *Adam* thy father did, or elſe thou doeſt auoide the curſſe, and a greater curſſe ſhall follow: that is, they which wil not ſweate in earth, ſhall ſweate in hell.

Adam had food aſwell as thou, and ſo had *Noah* and more then thou, vnleſſe thou hadſt all, for they had all & yet they might not be idle, becauſe their hands were not giuen thē for nothing. Some worke with their pen, ſome with their tongues, ſome with their fingers; as nature hath made nothing idle, ſo God would haue no man idle, but that he which is a Magiſtrate, ſhould do the work of a Magiſtrate: hee which is a Iudge, ſhoulde doe the worke of a Iudge: hee which is a captaine, ſhoulde doe the work of a captaine, he which is a

Miniſter ſhould doe the worke of a Miniſter: a
when *Noah* was called an husband man, hee di
the worke of an husband man. This contempt o
the countrie, doth threaten danger to the land a
much as any thing elſe in our dayes, vnleſſe the
burden be eaſed and their eſtimation qualified i
ſome part to their paines. Thinking that you hau
not heard of this theame before, ſeeing the word
of my Text did lie for it; thus much I haue ſpoke
to put you in minde how eaſily you liue in reſpec
of them: and to certifie our mindes towardes ou
poore brethren which in deede ſeeme too baſe i
our eies, and are ſcorned for their labours, as muc
as we ſhould be for our idlenes.

Then (ſaith Moſes) *Noah began to bee an hu*
band man. In that it is here ſaid that *Noah bega*
it dooth not diſprooue that hee gaue not himſel
to husbandrie before, but it importeth that *No*
began to ſet vp husbandrie againe after the flo
before any other: ſo this good man recomfort
with the experience of Gods fauour (which ha
exempted him and his ſeede out of all the worl
and reioycing to ſee the face of the earth agai
after the waters were gone, though an olde ma
and weake then he was, yet he returneth to his l
bour a freſh, and ſcorned not to till and plant
all his poſſeſſions, as though hee were as an hu
band man: ſuch a lowlines is alwayes ioyned wi
the feare of God, that they that are humbled wi
religion, do not thinke themſelues too good to

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y good thing. Heere note by the way, that none *Noahs* ſonnes are ſaid to begin this worke, but *Noah* himſelfe, the old man, the hoary head and refull Father begins to teach the reſt, & ſhowes s ſonnes the way how they ſhould prouide for eir ſonnes: and how all the worlde after ſhould ue by labour and trauell, till they returne to duſt: the old man whome age diſpenceth withall to ake his eaſe, is more willing to prouide for the wantes of his children, then they are which are ound to labour for themſelues and their parentes oo, as the Storke doeth feed the dam when ſhe is ld, becauſe the dam fed her when ſhe was yong. What a ſhame is this to *Shem* and *Iapheth*, that is vs which are young and ſtrong, that the father hould be called a labourer when the ſonnes ſtand y? Now, the ground was barren becauſe of the oud, and could not bring foorth fruite of it ſelfe, ecauſe of the curſſe: therefore it pitied *Noah* to e the deſolation and barrennes, and ſlime vpon e face of the earth, which he had ſeene ſo glori- us and ſweete, and fertil, with all manner of herbs nd fruites, and flowers before. Therefore he ſet- ſelfe himſelfe to manure it, which waited for no- ing now, but a painefull labourer to till & dreſſe that it might bring foorth delightes & profites r ſinfull man, as it did before. By this wee may arne to vſe all meanes for the obtaining of Gods eſſings, & not to loſe any thing which we might ue or ſaue for want of paines, for that is ſinne. As

Salomon

Salomon noteth in the 24. of Prou. when hee re-
prooueth the ſlouthfull husbandman, becauſe his
field brought foorth Nettles and Thiſtles in ſtead
of Grapes: not becauſe the grounde would not
beare grapes, but becauſe the ſlouthful man would
not ſet them. Shall God commaund the earth and
all his creatures to increaſe for vs, and ſhall not we
further their increaſe, for our ſelues? as we increaſe
and multiply our ſelues, ſo we are bound to ioyne
hand and helpe, that all creatures may increaſe &
multiply too, or elſe the Fathers ſhould eate the
childrens portion, and in time there ſhould be no-
thing left for them, that come after: this regarde
Noah ſeemeth to haue vnto his poſteritie, & there-
fore hee gaue himſelfe vnto husbandrie, which is
commended in him vnto this day, and ſhall be re-
corded of him ſo long as this booke is read. where-
by wee are vvarned that he vvhich liueth onely to
himſelfe, is not to bee remembred of them vvhich
liue after: But as *Dauid* cared hovve the realme
ſhould be gouerned after his death, aſvvell as hee
did during his life: ſo though vve die and depart
this vvorld, yet vvee ſhould leaue that example, or
thoſe books, or thoſe works behind vs, which may
profite the church & Common-vvealth when we
are dead and buried, as much as we did vvhen we
liued among them. Euen as *Noah* planted a vine-
yard, not for himſelf but for the ages to come after.

Some doe thinke that *Noah* planted the firſt
vineyard, and drunke the firſt wine, and that there

wa

was no vſe of grapes before: which opinion they are led vnto that they might excuſe *Noah* and mittigate his faulte; If hee did ſup too deepe of that cuppe, the ſtrength and operation whereof was not knowne vnto him nor vnto any man before. But it is not like, that the excellent liquour and wholſome iuice of the grape did lie hid from the world ſo many hundreth yeeres, and no doubt but there was vines from the beginning, created with other trees: for how could *Noah* plant a vineyard, vnleſſe he had ſlippes of other vines or grapes that grew before, ſeeing he did not create fruites, but plant fruites as we doe? for this is principally to be noted, that ſo ſoone as he had opertunitie to doe good, he omitted no time, but preſently after the floud was gone, and that the earth began to drye, he plied it vvith ſeedes & vvrought it till he ſavv the fruites of his labour. By this vvee learne, to omit no occaſiou to do good, but vvhen ſo euer vve may do good, to count it ſinne if vve do it not. But if vvee be ſo exerciſed, then all our vvorkes ſhall proſper like the vineyard of *Noah*, becauſe the fruite of the vine doeth cheare the countenance and glad the hart of man. Therefore ſome haue gathered vpon the planting of this vineyard, a ſignificatiō of gladnes & thākfulnes in *Noah* for this late deliuerance, as the Iewes by their ſolemne feaſts did celebrate the memoriall of ſome great benefit; but I rather iudge, that God vvould haue vs ſee in this example, what men did in thoſe

dayes, and how wee are degenerate from our parents, that we may prepare againſt the fire, as *Noah* prepared againſt the water. This is worthie to be noted to, that God did not ſo regard his huſbandrie, but that he had an eye to his drunkennes, and ſpeakes of his fault aſwel as his vertue: whereby we are warned, that though God bleſſe vs now while we remember him, yet he will chaſten vs ſo ſoone as we forget him: though we be in a good name now, infamie will riſe in an howre: though we be rich at this preſent, pouertie may come ſodainely: though we be well while wee are heere, yet we may fall ſicke before night, euen as *Noah* is prayſed in one verſe, and diſprayſed in an other: euen now God commends him for his lowlines, and now diſcommends him for his drunkennes, as though hee had forgot all his righteouſnes ſo ſoone as hee ſinned, and would call in his praiſe againe. This was to ſhewe that *Noah* was not ſaued from the floud, becauſe he deſerued to be ſaued, but becauſe God had a fauour vnto him: for he which was not drowned with water, was drowned after with wine. As the Phariſies when they had don wel were proud of it, & loſt their reward: ſo when *Noah* had done a good worke, he ſpotted it with ſinne, and was diſpraiſed vvhere he was praiſed, as though God repented him that hee commended him. He planted vvel, but he dranke not vvel: therefore that vvhich vvas good did him hurt, that ſeeing hee vvas trapped with a good

worke, whatſoeuer we doe, wee may remember howe eaſie it is to ſinne, if wee miſſe in the matter or in the maner or time, or the place, or the meaſure, as *Noah* did. Hee which planteth the vineyard is worthy to taſt of the grape, but if thou haue founde hony (ſaith *Salomon*) eate not too much leaſt thou ſurfet: So if thou haſt found wine, drink not too much leaſt thou ſurfet. A little wine is better then a great deale, and if thou wilt followe the Apoſtles counſell, thou muſt drinke it but for thy ſtomackes ſake, leaſt that happen to thee, which thou ſhalt heare of this noble Patriarch. Though hee was neuer ſo righteous before God and men, though hee eſcaped the deſtruction, which lighted vppon all the worlde, though hee had all the foules of the ayre and beaſts of the land at his commaund, though hee paſſed the pilgrimage of man nine hundreth yeeres, yet *Noah* was but a man ſo auncient, ſo righteous, ſo mightie ſo happie: *Noah* ſhewed himſelfe but a man, for drinking the wine which himſelfe had planted, he was drunken. This is *Noahs* fault, he was drunken with his owne wine, as *Lot* was defiled with his owne daughters. If *Cam* his ſonne had taken too much, and ſtript himſelfe as his father did, the holy ghoſt would ſcarce haue ſpoken of it because he was a man of no note; but when the father forgate himſelfe and gaue this offence, marke the manner of the holie Ghoſt, as though he woulde ſhew you a wonder: hee diſplayeth *Noahs* drun-

kennes,

kennesse, as *Cham* diſplaied his nakednesse: as if he woulde ſay, come and ſee the ſtrength of man: hee which was counted ſo righteous, he vvhich beleeued the threatning like *Lot* when the reſt mocked, hee to whome all the foules of the ayre and the beaſtes of the earth flocked in couples as they came to *Adam*: Hee which was reſer-ued to declare the iudgementes of God, and to beginne the worlde againe, *Noah* the exam-ple of ſobrietie, the example of moderation is o-uer-come with drinke, as if hee had neuer beene the man. Howe eaſilie, how quicklie the iuſt, the wiſe, the prudent, hath loſt his ſence, his memo-rie, his reaſon as though hee had neuer beene the man. And howe hard it is to auoide ſinne, when occaſion is at hand, and pleaſant oportunity temp teth to ſinne? it is eaſier for the bird to goe by the net then to breake the net: ſo it is eaſier for a man to auoide temptations then to ouercome tempta-tions: therefore God forbad *Balaam*, not onelie to curſe the people as *Balacke* woulde haue him, but hee forbad him to goe with *Balackes* ſeruants, knowing that if he went with them and ſawe the pompe of the Courte, and heard the King him ſelfe ſpeake vnto him, and felte the tikeling re-wardes, it woulde ſtraine his conſcience, and make him doubt whether hee ſhoulde curſſe or bleſſe. *Peter* but warming himſelfe at *Cayphas* fire, was ouercome by a ſillie Damſell to doe that which hee neuer thought, euen to forſweare his Lorde

God : therefore *Daniell* woulde not eate of the kings meate, leaſt hee ſhould bee tempted to the kinges will, ſhewing vs that there is no wiſe to eſcape ſinne, but to auoide occaſion. Therefore *Dauid* praieth, *Turne away mine eies from vanitie* : as though his eies would drawe his hart as the baite tilleth on the hooke. *Noah* thought to drinke, he thought not to be drunke : but as he which commeth to the fielde to ſound the trumpet, is ſlaine as ſoone as hee vvhich commeth to fight : ſo the ſame wine diſtempereth *Noah* which hath diſtempered ſo manie ſince. Where hee thought to take his rewarde, and taſt the fruite of his owne handes, God ſet an euerlaſting blot vppon him, vvhich ſtickes faſt till this day, like a barre in his armes, ſo long as the name of *Noah* is ſpoken of, that wee cannot reade of his vertue but vvee muſt reade of his ſinne, vvhereby euery man is vvarned to receiue the giftes of God reuerentlie, to vſe them ſoberlie, and to ſanctifie himſelfe, before hee reach foorth his hande vnto them, that they may comfort and profit vs, vvith that ſecret bleſſing vvhich God hath hid in them, or elſe euerie thinge the beſt giftes of God may hurt vs : as this pleaſant vvine, ſtained and confounded the great Patriarch, vvhen hee delighted too much in it, vvhich hee might haue drunke as Chriſt did at his laſt Supper, and this diſgrace had neuer beene written in his ſtory, but God would haue a fearful example like the piller of ſalt, to ſtande before thoſe

beaſtes

beaſts, whoſe onlie ſtrife is to make trial, who can quaffe deepeſt, and ſhewe all their valiantneſſe in wine. Becauſe there is ſuch warning before vs, nowe wee haue the drunkard in ſchooling, I will ſpend the time that is left, to ſhew you the deformity of this ſinne, if any heare mee which haue been ouertaken with it, let them not maruell why he cannot loue his enemies, which loueth ſuch an enemie as this: which leadeth till hee reeleth: dulles him till he be a foole, and ſtealeth away his ſence, his witte, his memorie, his health, his credit, his friends: & when ſhe hath ſtripped him as bare as *Noah*, then ſhe expoſeth him like *Noah* to *Cham*, and all that ſee him do mocke him: It is a wonder almoſt that anie man ſhould bee drunke that hath ſeene a drunkard before, ſwelling and puffing, and foming, and ſpuing, and groueling like a beaſt; for who vvould be like a beaſt for all the world? Looke vppon the drunkard vvhen his eies ſtare, his mouth driuels, his toung falters, his face flames, his handes tremble, his feet reele: howe vgly, hovv monſtrous, hovv loathſome doth he ſeeme to thee? ſo loathſome doſt thou ſeeme to others vvhen thou art in the like taking. And howe loathſome then doeſt thou ſeeme to God? Therefore the firſt lavve vvhich *Adam* receiued of God vvas abſtinence, vvhich if he had kept, hee had kept all vertues beſide, but intemperancy loſt all. In abſtinence the lavve came to *Moſes*, and he faſted vvhen he receiued it, to ſhewe that they

vvhich

vvhich receiue the word of God, receiue it ſober-lie. A temperate man ſeldome ſinneth, becauſe the fleſh vvhich doeth tempte is mortified as it ſhoulde tempte: but vvhen the handmaid is a-boue the miſtris, and a man hath loſt the image of God, and ſcarce retaineth the image of man; all his thoughts and ſpeeches & actions muſt needes be ſin, and nothing but ſin, becauſe the band of vertue ſobrietie is broken, which kept altogither: when didſt thou vvante diſcretion to conſider? vvhen didſt thou want patience to forgiue? when didſt thou wante continencie to refraine? vvhen didſt thou want hart to pray, but when ſobrietie was fledde awaie, and intemperancy filled her roome? if ſhame let to ſinne, it caſteth out ſhame; if feare let to ſinne, it caſteth out feare; if loue let to ſinne, it expulſeth loue: if knowledge let to ſinne, it expulſeth knowledge, like a couetous Landlord, vvhich would haue all to himſelfe and dwell alone.

There is no ſinne, but hath ſome ſhewe of vertue, onelie the ſinne of drunkenneſſe is like nothing but ſinne: there is no ſinne but although it hurt the ſoule, it beautifieth the bodie or pro-miſeth profit, or pleaſure, or glorie, or ſomething to his ſeruantes: onelie drunkenneſſe is ſo impu-dent, that it deſcrieth it ſelfe: ſo vnthankefull that it maketh no recompence: ſo noyſome that it conſumeth the bodie, which manie ſinnes ſpare, leaſt they ſhould appeare to be ſinnes. Euery ſinne

defileth

defileth a man, but drunkenneſſe maketh him like a beaſt; euery ſinne defaceth a man, but drunkenneſ taketh away the image of a man: euery ſinne robbeth a man of ſome vertue, but drunkenneſſe ſtealeth away all vertues at once: euerie ſinne deſerueth puniſhment, but drunkenneſſe vpbraides a man, vvhile the vvine is in his ſtomacke, & though he would diſſemble his drunkenneſſe, yet he is not able to ſet a countenance of it, but the childe deſcrieth him, the foole knowes that he is drunke, becauſe his face bewraieth him, like the leaproſie vvhich braſt out of the forehead: ſo worthely hath hee loſt the opinion of ſobrietie, vvhich hath loſt it ſelfe, His ſonne thinkes himſelfe more maiſter now then his father: his ſeruant makes him a foole: his children leades him like a child, his vvife vſeth him like a ſeruant; and although his drunkennes leaueth him vvhen he hath ſlept, yet no man ſeeks to him for counſel after, no man regards his words, no man reckens of his iudgement, no man is perſwaded by his counſell, no man accountes of his learning, no man hath any glory to accompanie vvith him, but ſo ſoone as drunkennes hath made him like a beaſt, euery man abhorreth him like a beaſt as they did *Nabuchadnezar*; the ſpirit flyeth from him leaſt he ſhould grieue it, his friendes goe away leaſt he ſhould ſhame them, and no vertues dare come neere leaſt he ſhould defile them. How many thinges flie out when vvine goes in? howe is it then that he vvhich loueth himſelfe, can bee ſo
cruell

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ruell to himſelfe, that he ſhould loue his life and
horten his life? that he ſhould loue his health and
deſtroy his health? that he ſhould loue his ſtrength
and weaken his ſtrength, that hee ſhould loue his
vvealth and conſume his vvealth? that hee ſhoulde
oue his credit and crack his credit? that he ſhould
oue his vnderſtanding and ouerturne his vnder-
ſtanding? that he ſhould loue his beauty and de-
forme his beauty? The Poets need faining no more
that men are transformed into beaſtes, for if they
vvere liuing now, they ſhould ſee men like beaſts:
ſome like lions, ſome like vvolues, ſome like foxes,
ſome like beares, ſome like ſwine: vvho is the
beaſt vvhen the beaſtes ſatisfie nature and man ſa-
tisfieth appetite? vvhen the beaſtes keepe meaſure
and man exceeds meaſure? vvhen the beaſtes are
found labouring and man founde ſurfeting, who
is the beaſt? I haue read of a bird which hath the
face of a man, but is ſo cruell of nature, that ſome-
time for hunger ſhe will ſet vppon a man and kill
him; after when ſhee comes for thirſt vnto the
water to drinke, ſeeing the face in the water like
the face of him whome ſhe deuoured, ſhe grieues
that ſhee hath killed one like her ſelfe, & takes
ſuch ſorrow, that ſhe neuer eateth nor drinketh af-
ter, but mournes, and faſts, & pines her ſelfe to death.
What will the drunkard do then which haſt not killed one
like thy ſelfe, but thy ſelfe, thy verie ſelfe with a cup
of wine, and murdereſt ſo many vertues and gra-
ces in one howre.

As

As *Esau* ſolde his land and liuing for a meſſe of pottage, ſo the drunkard ſelleth his ſenſes, and wittes, and memory, and credit for a cup of wine. Thou haſt not murthered thy brother like *Cain*, but thou haſt murthered thy ſelfe like *Iudas*: as the *Rechabites* abſtaine from wine as *Ionadab* bad them, obtained the bleſsing which God had appointed to the Iſraelites: ſo let vs take heede leaſt they which wee account Idolaters, whileſt they faſt and watch, obtaine the bleſsing which God hath appointed for vs (get awaie the bleſſing) while we ſit downe to eate and riſe to plaie. Therefore as Chriſt ſaide remember *Lots wife*, ſo I ſaie remember *Lot*: one houre of drunkenneſſe did him more hurt then all his enemies in *Sodome*: remember *Noah*, one houre of drunkenneſſe diſcouered that which was hid ſixe hundred yeeres. Ten times more might bee ſaide againſt this vice: but if I haue ſaide enough to make you abhor it, I haue ſaide as much as I would. Some go about to excuſe *Noah* because he was an olde man, and therefore might ſoone bee taken [illegible]; ſome because the wines were hotter in theſe Countries then they are with vs; ſome becauſe of his [illegible] of drinke which had not [illegible] himſelfe to drinke wine before; ſome becauſe [illegible] in that which by great labour they haue brought to paſſe of themſelues. So no maruell though *Noah* had a longing to his owne grapes, [illegible] heerein the example of a [illegible]

A vvhich

which doth ſup and ſip his broth, to taſt whether it bee well ſeaſoned, that he may mende it if hee can, or mende the next: but as the flye by often dallying with the candle, at laſt ſcorcheth her winges with the flame: ſo taking hee was taken, and at laſt was drunke: yet this is imputed to him for his faulte, that hee was drunke, as the puniſhment which followes doth witneſſe: Such is the prouidence of God, that his mercy might be glorified in all, hee hath concluded all vnder ſinne, and ſuffered the beſt to fall, that no man might truſt in his owne ſtrength, and that we ſeeing their repentance, may learne to riſe againe howe greeuous ſoeuer our ſinnes be. If wee haue beene idolaters, if adulterers, if perſecutors, if murmurers, if murderers, if blaſphemers, if drunkardes: *Aaron* and *Moſes* and *Lot* and *Abraham* and *Dauid* and *Salomon* and *Peter* and *Paule* & *Noah* haue beene the like: who raigne now in the kingdome of Chriſt with his angels, and ſo may we if wee repent like them. Theſe examples ſaith Paule are not written for our imitation, but for our admonition.

Thus you haue ſeene *Noah* ſober and *Noah* drunken. Whereby we may ſee that a man may be drunke with his own wine, he may ſurfet with his owne meates, he may luſt with his owne wife, he may offend with his owne giftes, his owne honour may make him proud, his owne riches may make him couetous, his own ſtrength may make

him venturous, ſo ſweete vpon may make him con-
tentious; therefore as the childe pluckes out the
ſting before he takes the hony, ſo let euery man
before hee receaues the giftes of God, ſit downe
and looke what baites, what ſnares, what temp-
tations ſathan hath hid in them, and when he
hath taken out the ſting, then eat the
hony, and hee ſhall vſe the bleſ-
ſings of Chriſt as Chriſt
did himſelfe

FINIS.

THE SINNERS conuerſion.

The Text.

Luke.19.verſes.1.2.3.4.5.

¶ 1. *Nowe when Ieſus entered and paſſed through Ierieho.* 2.
Beholde, there was a man named Zaccheus, *which was the*
chiefe receiuer of the tribute, and he was rich. 3. *And he*
sought to ſee Ieſus, who hee ſhould be, and could not for the
preaſe, becauſe he was of a low ſtature. 4. *Wherefore hee*
ranne before, and climbed vppe into a wild figge tree, that
he might ſee him: for hee ſhoulde come that way. 5. *And*
when Ieſus came to the place, he looked up and ſawe him, and
ſaid unto him, Zaccheus, *come downe at once: for to day I*
must abide at thine houſe.

IN the ende of the Chapter before going, wee may ſee howe Christ healed a man blinde in his bodelie ſight, namely *Bartimeus*, whereby hee ſheweth himſelfe to bee the phyſition of the bodie: Here we ſhall ſee howe hee cured one blind in minde, namely *Zaccheus*, whereby hee ſheweth himſelfe to be the phyſition of the ſoule, and therefore the ſauiour of the whole man.

In ſpeaking of *Zaccheus* and his conuerſion, wee will obſerue foure circumſtances. Firſt, the place where hee was called, which was *Iericho*. Secondly, the perſon that was called, *Zaccheus* the Publican. Thirdly, by whom and how he was called, by the voice of Chriſt. And laſtly, the effect and fruit of his calling, his good confeſſion.

The firſt Circumſtance.

Firſt therefore for the place vvhere hee was conuerted, it appeareth to bee *Ierico*, a Cittie not farre diſtant from *Ieruſalem*. It vvas ſometime a notable Cittie, till it vvas ſubuerted and ruinated by the Lordes Champion *Ioſua*. It was builded againe in the dayes of *Ahab*, by *Hiel* the Bethelite and remaineth at this date vvith the reſt of that holy-land, vnder the Turkiſh Empire. Vnto this *Iericho*, the Lord of heauen and earth vouchſafed to come, in the likeneſſe of a ſeruant. And as *Ioſua* compaſſed *Iericho* ſeuen times, minding to deſtroy it, ſo Chriſt the true *Ioſua*, reſorted oftentimes to *Iericho*, minding to ſaue it. But as in the deſtruction of *Iericho*, *Ioſua* ſpared none but *Rahab* the harlot: ſo *Ieſus* in his iourney to *Iericho*, conuerted none but *Zaccheus* the Publican. When *Ioſua* had conquered and raſed *Iericho*, hee ſowed ſalt in it to make it barren, and curſed him that ſhould attempt to build it vp: yet in this barren ſoile Chriſt hath his ſpirituall harueſt

Ioſua.6.

1.Reg.16 34.

and

& in this curſed city he hath a holy Temple, a bleſſed building. *Samaria* that wicked Citty affordeth many that belieue in Chriſt *Iohn.4.39*. And out of *Galilee*, from whence they thought no good thing might come, *Iohn.1.ver.46*. Chriſt called diuers of his Apoſtles, and euen in *Iericho* this curſed Citty, Chriſt hath a rich man that is to bee ſaued. In euery place Chriſt hath his choſen. There is neither Iewe nor Gentile, Barbarian nor Scythian, bond nor free, but Chriſt is all in all, to all that call vpon him. *Rom.10.12.*

John.4.39
Iohn.1.46
Iohn.1.51
Rõ.10.12

the ſecond circumſtance.

Nowe followeth the deſcription of *Zaccheus*, which is moſt plainelie and fullie ſette forth vnto vs, The holie Ghoſt ſpeaking of *Zaccheus* and his conuerſion, comes in with an *Ecce, behold*, as if it vvere a vvonder that *Zaccheus* ſhould be conuerted. *Zaccheus* vvas a Gentile, a Publican, and a rich man, and therefore beholde a miracle, as if in the conuerſion of *Zaccheus*, theſe three ſhould bee conuerted al once.

Zaccheus was a Gentile, a maruaile to ſee a Gẽtile become a Iew: that is, to belieue in Chriſt, He was a principall Publican. A ſtrange thing to ſee a chiefe Cuſtomer to giue ouer his office; and hee was rich alſo, a rare matter to ſee a rich man to enter into the kingdome of God; and therefore behold a miracle, as if at this day, the Turke, the

Rom.2.28
Mat.19.24

Pope, and the king of Spaine, were at once perſwaded to forſake their Idolatry and ſuperſtition. Christ going to Ieruſalem, conuerteth a Gentile, to ſignifie the calling of the Gentiles; hee conuerteth a Publican, to ſhewe that notorious ſinners may hope to be ſaued, if they repent and amend, as *Zaccheus* did. He cōuerteth a rich man, to ſhew that all rich men are not excluded from the kingdome of heauen.

He was called *Zaccheus* before his conuerſion, but he vvas neuer trulie called *Zaccheus* till Christ called him ſo. His name ſignifieng, ſimple, pure, honeſt, but his life was ſubtile, impure, and moſt deteſtable. Thus many are called by honeſt names, vvhoſe deedes bewray their diſhoneſt natures, and vices often times are ſhrowded in the habites of vertue, like *Eſops* Aſſe, maſking in the Lyons ſkinne, till his long eares detect his follie; or like the Crowe that is decked in other plumes, till euerie birde doe plucke his feather.

Zaccheus by his profeſſion was a Publican, and therefore much deteſted of the Iewes: for Publicans were the Romaine Officers, appoynted to gather and receiue publique cuſtome or tribute of the Iewes, vvho vvere at that tyme in ſubiection vnto the Romains. And amongſt theſe Officers, *Zaccheus* was the chiefe, and (as it ſeemeth) Ouer-ſeer of the reſt that were in *Iericho*, and therefore in chiefe hatred among the Iewes,

[w]as one that chiefely fauored the Romans tyranny, and ſerued to abridge their country liberty, which ought not to be ſubiect to any nation.

Beſides, he contemned the ceremonies of the Iewes, and regarded not their Religion, nor liued after their lawe, and therefore with the reſt of the Heathen Publicans, was excommunicate out of their Synagogue, *Math.18.* Math.18.

Thus vvas hee hated for his profeſſion, becauſe hee vvas a Publican, and for his Religion becauſe hee was a Heathen. Yet was hee beloued for his wealth, for rich men haue many friends, *Pro.14.* Pro.14.20 *20.* And though they bee neuer ſo wicked, yet haue they ſome to take their parts. If they ſpeake neuer ſo proudly, yet are there ſome to praiſe their ſaying. *Eccle.13.23.24.* Eccle.13 23.24

Zachæus was a Publican, and therefore rich: for Publicans muſt needes be rich, and Vſurers wil be wealthy. But rich Publicans make poore princes, and wealthy vſurers make many beggers. In euery prouince there were many Publicans, and therefore much more people in euery place: for where there be many Caterpillers, the fruit is ſoon conſumed, and where there be many extortioners beggers muſt needs abound. Deut.15

By the Lawe of God, there might bee no begger in Iſraell, but when ſo many Pubblicans were ſuffered to receiue tribute of the Iewes, contrarie to Gods Lawe, no maruaile though ſo many ſate and begged, contrarie to Gods Lawe. *Luke.18.* Luke 18.

John.9. Acts.3 Pſa.37.25 *Iohn.9. Acts 3.* By the Lawe of God. There ought to bee no beggers among Chriſtians. *Pſal.* *32.25.* but when ſo many Vſurers are tollerated

Luk.6.35. Leuit.25 36.37. in a Chriſtian Common-wealth, contrarie to the Law of Chriſt, *Luke.6.35.* no maruaile though we haue ſo many beggers, contrarie to the minde

Mark.14.7 of Chriſt. *The poore* (ſaith Chriſt) *yee ſhall haue al-*

Pſal.37 *waies with you, that when you will you may doe them good*: and vve ſhallbee ſure to haue the poore amongſt vs alwaies, but vve muſt make ſuch good prouiſion for them, that they bee not faine to beg their bread.

Thus was *Zaccheus* rich to himſelfe, for hee

Luk 12.21 vvas a Publican, but he vvas rich toward God alſo, for hee had a deſire to ſee Chriſt. Almightie

Ephe.2 God, *who is rich in mercie. Ephe.2.* hath ſo inſpired his heart vvith the deſire of heauenlie riches, that vvhereas before his whole delight was in ſeeking of vvorldlie vvealth, nowe his greateſt care is to ſeeke for heauenly treaſure. He nowe forgetteth vvhat his profeſſion is, and begins to be of a newe profeſſion; and hee vvhoſe heart vvas vvholie ſet vpon earthlie profit, is now like olde *Simeon*, moſt deſirous to ſee his Sauiour. The Tetrarch *Herod* deſired to ſee Chriſt, and deſpiſed him vvhen hee

Luke.23.8 ſawe him. *Luke.23.8.11.* but *Zaccheus* the Publican deſired to ſee Chriſt, and reioiced vvhen hee ſawe him, like *Abraham* that deſired to ſee the

Iohn.8.56 day of Chriſt. *Iohn.8.56.* and therefore of the ſeruant of Sathan, *Zaccheus* is nowe become the

child

childe of *Abraham*, which reioyced to ſee the day of Chriſt. Happie were his eyes that ſawe ſo bleſſed a ſight, for many Prophets and righteous men haue deſired to ſee and to heare thoſe things that *Zaccheus* both ſawe and heard, and could not ſee nor heare the ſame. If *Iacob* thought himſelfe happie, if that hee might but ſee his ſonne *Ioſeph* before his death, then ſurely thriſe happie *Zaccheus*, whoſe hap it was, not onely to ſee (as *Iacob* did) but to reioyce (as *Marie* did) in Chriſt his Sauiour. Luke.10. Gene.45.

As *Zaccheus* was deſirous to ſee Chriſt in earth, ſo I would haue the rich men of our time, deſirous to ſee Chriſt in heauen. For although with the eies of our bodie wee cannot ſee Chriſt as *Zaccheus* did, yet with the eies of our faith wee may behold him as *Stephen* did. *Acts.7.* But if our faith be ſo weake ſighted that we cannot ſee Chriſt, yet let vs haue a deſire to heare Chriſt in his word, whereby our faith may be increaſed, for faith commeth by hearing the word of God. And as the Queene of the South deſired to heare the wiſedome of *Salomon*, ſo let vs be deſirous to heare the wiſedome of Chriſt our Sauiour. Acts.7. Rom.10. 1.Reg.10.

King *Salomon* left ſome bookes in writing, wherein is ſeene ſome part of his wiſedome, and Chriſt our king, hath left vnto vs his moſt ſacred word, as it were a taſt of his wiſedome, ſufficient matter for our ſaluation. This is that heauenly foode, *Math.4.4.* whereby our ſoules are fedde Iohn.20. 31. Math.4.4

vnto

vnto eternal life, let vs therfore labour for that hea-uely food; and as the Iſraelites were careful to ga-
Exod.16 ther *Manna* to ſuſtaine their bodies, ſo let vs be as carefull to heare the word to feed our ſoules. The
Iohn.6.24 people in the time of Chriſt, *Iohn.6.24.* took great paines to follow Chriſt both by lande and ſea, and many now a daies (I confeſſe) are very forward to follow his faithfull Miniſters, but as they followed
[a]Ioh.6.26. Chriſt ſo faſt to [a]fill their bellies, ſo theſe frequent ſermons for faſhion to ſerue the time.

Zaccheus is deſirous to ſee Chriſt, a godly care, but yet he could not obtaine his purpoſe: a thing common, for euery one that hath any good motion, hath alwaies ſome hinderance to croſſe the
Two impediments. ſame, and *Zacchæus* hath a double impediment to hinder his honeſt enterpriſe: The preaſe of the people, And his little ſtature. Whereof the former, that is, the multitude, is alwaies wont to be an enemy to thoſe that would come to Chriſt. This hindered the blinde man from receiuing his
Luke 18. ſight. *Luke.18.* for the people rebuked him that he ſhoulde holde his peace, till Chriſt called him and opened his eyes. This hindred them that brought
Mark.2 the man ſicke of the palſie, *Marke.2.* for they could not come at Chriſt for the preaſe, til they vncouered the roofe of the houſe, and let downe the bed wherein the ſicke of the palſey lay.

This hindered the healing of the deafe and
Marke.7 dumbe, *Marke.7.* till Chriſt tooke him aſide out of the multitude and cured him. This hindered the

the raiſing of the Rulers daughter. *Matthew. 9.* till Chriſt had thruſt out the Minſtrels and the multitude, and then reſtored the maid to life. Finally, this hindered *Zaccheus* here from comming vnto Chriſt, till Chriſt vouchſafed to call him to himſelfe. *T*hus alwaies a multitude that is prone to euill, doth withdraw and hinder vs from approching vnto Chriſt: and therefore we muſt not follow a multitude to do euill, nor decline after many to ouerthrow the truth. *Exod. 23.* — Matth. 9. / Exod. 23

The ſecond impediment that hindereth *Zaccheus* from ſeeing Chriſt, is his little ſtature. Hee was ſo lowe of ſtature that he could not ſee Chriſt aboue the multitude; but Chriſt was aboue the multitude, and therefore coulde ſee *Zaccheus* though he were ſo lowe of ſtature. For God looketh not one the countenance, nor one the height of a mans ſtature, but the Lorde beholdeth the heart, and preferreth little *Dauid* before *Eliab* his eldeſt brother, becauſe hee findeth in him a better heart to ſerue the Lorde. And *Zaccheus* in his little bodie, hath a heart and minde prepared to ſeeke and ſee the Lorde. *Zaccheus* was ſo lowe that hee coulde not ſee Chriſt, but many amongſt vs are ſo high that they will not ſee Chriſt. *T*he common people in the time of Chriſt, were ſo deſirous to follow Chriſt, that neither lameneſſe, nor blindneſſe, nor ſickneſſe, coulde ſtaie them from comming to him; but the Common people in this time, are more readie to followe their ſport and paſtime, — 1. Sa. 16. 7 / 1 Sam. 16. 12

paſtime, then to come to the Church to heare Chriſt. And as for our rich men, who ſeeth not that they wil make great haſte to ſee a commoditie, but will ſcarce come out of doores to heare a Sermon?

John.3.2. They come to Church, as *Nichodemus* came to Chriſt by night, as if they were aſhamed to come to Church: but they runne after profite to

2.King.5. gette riches, as *Gehezi* ran after *Naaman* the Syrian to get a bribe.

Thus hath *Zaccheus* two lettes, that he could not ſee Chriſt, the one in the people, the other in himſefe: and we haue many lettes to withdrawe vs from Chriſt, ſome are external and without vs, as the inticements of the world, and ſome are internall and within vs, as the luſtes of our owne fleſh. The preaſe of the people, hindreth *Zaccheus* from ſeeing Chriſt in his humilitie, and the mul-

Eſay.59.2. titude of our ſinnes, doe preſſe vs downe that we cannot ſee Chriſt in glorie. *Zaccheus* was a man of little ſtature, and that hindered him from ſeeing Chriſt in earth, and we are men of little faith, and that is the cauſe wee cannot beholde Chriſt in heauen.

Though *Zaccheus* was a man of little ſtature, yet it appeareth that hee was not a man of little wit: For when hee could not come to the ſight of Chriſt for the multitude, hee had the wit to runne before, and to clime vp into a tree to obtaine his purpoſe. And for the moſt parte it falleth out, that

men

en of lowe ſtature, are men of high conceite:
nd the ſhorteſt bodies, haue the ſharpeſt wittes,
God ſo prouiding, that the defects of their bodies,
might be ſupplied with the giftes of their minde.
Now *Zaccheus* that before was loth to moue his
foote from the cuſtom-houſe for loſing his profite,
beginnes to runne after Chriſt for feare of a grea-
ter loſſe, like *Eliza* that left his plowing, and ranne
after *Elias* to followe his new vocation. But *Zac-* 1.Reg.19.
cheus doeth not onely runne, but alſo clymbe vp
into a Tree to ſee Chriſt: A ſtrange thing, that
Zaccheus a rich man, & a chiefe cuſtomer, ſhould
behaue himſelfe ſo childiſhly in the ſight of ſo
great a multitude: but the deſire hee had to ſee
Chriſt, made him forget himſelfe, and to commit
ſuch thinges as were not fitting for his ſtate and
credite. So they that will followe *Chriſt*, muſt
make account to doe many thinges contrarie to
the [a] faſhion of the world, and their owne liking. a.Rom.12
If Chriſt himſelfe were content to leaue the glory
which he had with his father to come downe to
us, ſhall not wee be content to leaue the reputa-
tion which we haue with men, to goe vp to him?

But alas, where is there any almoſt, that pre-
ferreth not the fruition of this earthly priſon, be-
fore the poſſeſſion of that heauenly manſion: and
had rather hazard the hope which they haue of
eternall glory, then leeſe the preſent enioying of
their fading pleaſure.

The ambitious man hunteth after honor, and
will

will not leeſe an inch of his eſtimation. The co-
John. 12, 6 tous man ſeekes after profit, and counts (like *Iu-
das*) all loſt that comes not to his bags. And th
voluptuous man beſtowes his time in pleaſur
and thinketh that his chiefe felicity. Thus eue
man makes his heauen of that wherin he moſt de-
lighteth, and is content to take great paines to ac-
cōpliſh his fond deſires. But here *Zaccheus* is of a
other mind, for being a publike officer, he climbe
into a tree, which ſtood not with his grauity: & be-
ing a rich mā, he runs to ſee Chriſt, which vvas no
for his worldly profit; yea he takes great paines to
ſee Chriſt not reſpecting his eaſe or pleaſure.

Thus muſt we be affected if we deſire to com
to Chriſt, that neither honours nor prefermente
nor profit nor pleaſure, nor kindred, nor friende
Mat. 8. 22 be able to holde vs backe. We muſt be ready n
Luk 14. 26 onely to runne, but alſo to climbe (if need require)
as *Zaccheus* did: that is, to take ſome payne an
trauaile to haue a ſight of Chriſt.

1. King. 10. The Queene of the South, vndertooke a grea
and tedious iourney, to heare the wiſedome of *Sa-
lomon*, but we are loath to take any paine to hea
one that is greater then *Salomon*.

The people in *Dauids* time, brought ſo much
treaſure, & ſo many giftes to the building of Go
1. Ch. 79. 9 temple, that the prieſts were faine to bid thē ceaſe
but a great part of the people in our time, are ſo ſpa-
ring of their paines and coſt, that they thinke th
very time miſpent which is imploied in the ſeruic

of God: and that money ill beſtowed, which is giuen to the maintenance of his miniſters.

When *Zacheus* coulde not ſee Chriſt for the multitude, he climbes vp into a tree, that groweth in the way where he was to paſſe, that from a tree hee might beholde him, which was to ſuffer on a tree for mans ſaluation. So when we cannot draw neere to Chriſt by reaſon of our ſinnes that preſſe vs downe, wee muſt climbe vp by a liuely faith, which is the tree of life, that groweth in the way to eternall life, that ſo with the eyes of our faith wee may behold him that died for our ſins vpon a tree.

It vvas a wilde figge tree that *Zaccheus* clymbed, but not like that vnfruitfull one which our Sauiour curſed. for this bare moſt pretious fruit, euen ſuch as Chriſt himſelfe vouchſafed to plucke. A happie tree that bare ſuch pretious fruite as *Zaccheus* was, but thrice happie *Zacchens*, that ſo happily climbed on that happy tree. Mat. 21.19

This tree grewe in the way that Chriſt was to paſſe, for elſe *Zacchens* might haue climbed to no purpoſe: So if wee deſire to finde Chriſt, wee muſt ſeeke him in the waie where he hath promiſed to ſhewe himſelfe vnto vs, that is, in his holie Temple, where his word is duely preached, and his Sacramentes reuerently adminiſtred, for where two or three are ſo gathered together, he hath promiſed to be preſent amongſt them. Mat. 18.20

The

When Christ came to the place, he looked vp and ſaw Zaccheus.

As *Zaccheus* ranne before Chriſt, ſo Chriſt followed after to ſee *Zaccheus.* Sathan for his

1.Pet.5.8. parte *went about like a roaring Lyon, ſeeking to de-*

John 10. *uoure him*, but Chriſt for his parte goeth about

Luke 11. 21. like a good Shepheard, minding to ſaue him. And although Sathan a ſtrong armed man, had taken ſome poſſeſſion in the heart of *Zaccheus*, yet Chriſt a ſtronger then he, commeth vnarmed, and taketh from him his harneſſe wherein he truſted, and reſcueth the ſpoyle.

Chriſt comes to the place where *Zaccheus* was, bcauſe otherwiſe, it had bene vnpoſſible for *Zaccheus* to come to his preſence: for vnleſſe the Lord vouchſafe to come vnto vs, wee cannot attaine to the preſence of God. As no man might haue any acceſſe to King *Aſſuerus*, except he ſtret-

Heſter.4. ched out his golden ſcepter, ſo, no man may come to Chriſt, vnleſſe he be called by the golden ſcepter of his ſacred worde.

Chriſt looked vp and ſawe Zaccheus, before *Zaccheus* could looke downe to behold him. Thus dueth the Lord preuent vs with his mercie, whom he might caſt off in his iuſtice: and if hee perceiues a willing minde to come vnto him, he is content to come firſt vnto vs. And like that good Fa-

Luke 15. ther, *Luke.15.* to behold vs while wee are yet a

him

great way off, and to haue [illegible]
[illegible] When *Iobs* three friendes that came [illegible]
him in his great calamity, lift vp their eyes a farre off,
they knew not Iob, becauſe hee was ſo ſore disfigu-
red: but Chriſt who is the mirrour of true friend-
ſhip, cannot ſo ſoone forget his friendes, howſoe-
uer they be diſguiſed. He knoweth his owne ſheep
wheresoeuer they be, & calleth them, *Iohn.* 10. whether Iohn.10.
they bee vnder the fig-tree as *Nathaniell* was, or
vpon the fig-tree as *Zacheus* was, he hath reſpect Iohn.1.
vnto them. And if they haue a deſire to ſeeke, they
ſhall be ſure to finde, *Matth.* 7. And if they labour
and be heauy laden, he wil refreſh them, *Matth.* 11. Matth.7.
Chriſt is now come to the place where *Zacheus* Matth.11.
is to bee called, and as *Abraham Gene.* 22. lift vp
his eyes and ſawe in the buſh a Ram that was to Gene.22.
be ſacrificed, ſo Chriſt lifting vp his eies, ſaw in the
tree *Zacheus* the ſinner that was to bee conuer-
ted. And now begins the conuerſion of *Zacheus*,
for now Chriſt begins to ſpeake vnto him.

Zacheus deſired onely to ſee Chriſt, but beholde
Chriſt calleth him by name, and offereth his owne
ſelfe vnto him. This was more then *Zacheus* ex-
pected, and yet no more then Chriſt voucheth-
ſafe, to giue more then is deſired. The ſicke of
the palſey that aſked health obteined alſo forgiue-
neſſe of ſinnes. *Salomon* deſired wiſedome, and
the Lord gaue him Wiſedome and abundance of
worldly goods. Iacob aſked but meate and [illegible]

[illegible], and God [illegible]
Zaccheus deſired onely to haue a ſight of Chri[illegible]
and was ſo happy as to entertaine him [illegible]
houſe.

Thus the Lorde that is rich in mercy to all th[illegible]
Ro.10.12 call vppon him, vſeth oftentimes to giue mo[illegible]
Epheſ.2.4 then we aske: and he that is alwaies found of them
that ſeeke him with their whole heart, is found al[illegible]
[illegible] of ſometime of Gentiles that knewe not God, Eſa.
Eſay.65.1 65.1. Let vs therefore that were ſometime ſtrange[illegible]
Rō.10.20 of the Gentiles, ſeeke the Lord as Zaccheus di[illegible]
Eſay.55 while he may be found, and call vpon him whil[illegible]
he is nigh. He will bee found of them that ſeeke
Pſal.145. him heartily, and is nigh to all them that call vpo[illegible]
him faithfully. *Pſal. 145. 18.*

Zaccheus come downe at once. Now Chriſt be-
gins to call *Zaccheus* from the tree to bee conuer-
ted, as God called *Adam* from among the tree[illegible]
of the Garden to be curſed. *Geneſ. 3.* Before, *Zac-*
Gene.3 *cheus* was too lowe, and therefore was faine [illegible]
climbe, but now he is too high, and therefore he
muſt come down. And we (for the moſt part) [illegible]
either too high, or too lowe, too hot or too cold, too
quicke or too ſlothfull in the Lords buſineſſe. Some-
time we flocke together to heare a Sermon, like
the people *Luke 5.* that preſſed vppon Chriſt to
heare the word; and anon wee runne to ſee ſome
pleaſant paſtime, like the *Athenians*, whoſe ears
alwaies itched to heare ſome newes. [illegible]

more

[illegible] more ſhewe of conſcience a[illegible] that ſhew themſelues moſt [illegible] ſcionable? Who ſeemed more [illegible] and vertuous in Chriſt his cauſe then *Peter*? and not long after, who more traiterous and faint harted. Math. 26.

Many can ſay with *Peter*, that they will not ſtick to die before they will deny Chriſt, but when it coms to the triall they are ready to abiure Chriſt and his religion, before they will hazard either life or liuing.

He that wil come to Chriſt, muſt come at once, without delay, for delayes (ſpecially in the matter of our ſaluation) are moſt dangerous, and repentance may not bee deferred. *We muſt make no tarrying to turne vnto the Lorde, nor put off from day to day, least the wrath of the Lorde breake forth ſuddenly and we bee deſtroyed in our ſecurity and periſh in the time of vengeance.* Eccle. 5. 7. When the Lorde is minded to do vs good, he wil haue vs come quickly like *Ioſeph Gene.* 45, 6. that in the time of famine, would haue his father Iacob to come do[illegible] quickely vnto him, to ſoiourne in Egypt, where there was ſome plenty of food. Gene. 45

As the children of this worlde are very nimble to worke wickedneſſe, ſo the Children of God ſhould be as nimble to follow goodneſſe. *Iudas* was nimble to betraie Chriſt, Iohn 13. 27. and he had [illegible] 16. could [illegible] quick[illegible] [illegible] Ioh[illegible] Luke [illegible]

quickely to heare of Chriſt, that Chriſt may ac-
cept of vs quicklie, let vs bee nimble to make ou
account before, that wee doe not (like the fooliſ
Luk 14.28 builder) come ſhort of our reckoning.

But why muſt *Zaccheus* come downe ſo haſti-
ly? euen to entertaine Chriſt into his houſe. *For t*
day (ſaith Chriſt) *I muſt abide with thee*. This wa
ioyfull newes to little *Zaccheus*. Not long befo
he wanted meanes to ſee Chriſt, but now he ha
opportunity to entertain him into his houſe. The
was more humanity in Chriſt then in *Zaccheus*, fo
if Chriſt had not bidden himſelfe to dinner, he ha
not beene bidden for *Zaccheus*. So if Chriſt do
not offer himſelfe vnto vs in his afflicted member
he may go long enough before wee will offer hi
Mat. 25.40 any entertainment. As often as the poore craue
any reliefe at our hands, let vs imagine that Chr
asketh ſomething of vs: but as *Zaccheus* muſt e
tertain him preſently without all delay, ſo let vs b
ready to helpe the preſently, becauſe they ſtand
need of preſet help. And as he muſt receiue Chr
Luke 16. into his houſe, ſo wee muſt make account to r
ceiue his needy members into our houſes: And
the vniuſt Stewarde procureth himſelfe friend
with his maiſters goods, ſo let vs make the po
to be our friends by our beneficence and boun
towards them, that ſo receiuing them (when th
haue neede) into our earthly houſes, they may
ceiue vs when wee ſtand in greater need, into
uerlaſting habitations.

They that were inuited to the [illegible], Mat.22
22 refuſed to come, but Christ is content to come
to *Zacchæus* houſe before he was inuited. Where-
in alſo, hee ſheweth his great humility, in com-
ming before hee was requeſted, as they bewraied
their great arrogancy, in refuſing to come being
ſolemnely bidden. It was a part of great humili-
tie, that he that was moſt free from ſinne, woulde
vouchſafe to come into a ſinners houſe: but it was
a ſigne of greater humility, that he would bewray
his great neceſſitie, and ſeeke for ſuccour at a ſin-
ners hand.

Alas poore humble Sauiour, who though thou
be Lorde of heauen and earth, as thou art the ſon
of God, yet as thou art the ſonne of man, haſt not
whereon to lay thy head, *Matth. 8.* How iuſtly Matth.8
did thy Prophet *Ieremy* woonder at thy humble
pouerty, ſaying. *O thou hope of Iſraell, the Saui-
our thereof in the time of trouble, why art thou as a* Iere.14
*ſtranger in the land, or as one that paſſeth by to tarry
for a night?* The ſonne of GOD vouchſafeth to
come & that vnrequeſted, to a ſinfull mans houſe,
a ſpeciall fauor: but he diſdaineth not to make his
neceſſitie knowne vnto him, O ſtrange humility!

Heere therefore appeareth the ſingular huma-
nity and greate humility of Christ to ſinfull men:
he offereth himſelfe to bee their gueſt if hee finde
them willing to entertain him for their gueſt. And
Zacchæus no doubt was willing to entertaine him,

For although Chriſt heard not the voyce, yet hee heard the affection of *Zaccheus* inuiting him to dinner. As therefore *Zaccheus* was willing to receiue Chriſt into his houſe, ſo let vs bee readie to receiue him into our hearts. For as Chriſt ſaide to *Zaccheus*: *This day I muſt abide at thy houſe*, ſo he ſaith to euery one of vs, *This day I muſt abide in your hearts*.

Pſal.24 Wherefore as the Prophet *Dauid* ſaith, *Open your gates that the King of glory may come in*, ſo I ſay vnto you, *Open your hearts that the worde of God may enter in*. This daie the worde of God may abide in your hearts, for this day the word is preached vnto you, and who knoweth whether hee
Pſal.95 ſhall heare it the next Saboth. *To day therefore if ye will heare his voice, harden not your hearts*, as did the Iſraelites, leaſt if you hearden your hearts, his voice bee heard no more amongſt you. This daie you may gather this heauenly *Manna*, as the Iſraelites might gather their *Manna* ſixe daies to-
Exod.16 gether, but to morrow (perhaps) and ſixe daies after, you may not gather it, as on the ſeauenth day *Manna* might not be found.

The Lord grant that you may gather ſufficient food for the ſuſtentation of your ſoules, that as *Elias* the Prophet iourneyed in the ſtrength of the
1.Reg.19 meat that the Angell brought him, euen vnto *Horeb* the Mount of God, ſo you in the ſtrength of this ſpirituall meat which heere I bring you, may

be able to paſſe [illegible]
this troubleſome worlde, vnto Gods holy moun-
taine, the Hauen of all happineſſe, whither hee
bring vs that hath deerely bought vs with his pre-
cious bloud, euen Chriſt Ieſus the righteous: to
whome with the Father and the holy Ghoſt,
three perſons and one God, be giuen all
golrie and maieſtie world
without end,
Amen.

FINIS.

THE SINNERS confeſſion.

The Text.

Luke.19.verſes.6.7.8.9.

6 *Then he came downe haſtely and receiued him ioyfully.*
7 *And when all they ſawe it, they murmured, ſaying, that hee*
was gone in to lodge with a ſinfull man.
8 *And Zaccheus ſtood forth, and ſaid* [illegible] *Lord, Beholde*
Lord, the halfe of my goods I [illegible]*: and if I haue*
taken from any man by forged [illegible]*, I reſtore him*
foure fold.
9 *Then Ieſus ſaide vnto him. This daie is ſaluation come vn-*
to this houſe, for aſmuch as hee is alſo become the ſonne of
Abraham.

YOu hearde the laſt Sabaoth, how *Zaccheus* the Publican was called to bee a Chriſtian. Nowe you ſhall heare [illegible] conuerſion. [illegible] Chriſt cal-led him from the tree, but that hee came downe haſtely, and receiued him ioyfully.

This was the fruite which it had in the heart of *Zaccheus*, namely obedience to the voice of Chriſt

Chriſt [illegible] more precious and acceptable [illegible] to God then the moſt pleaſant fruits which [illegible] yeelded, & a ſacrifice more ſweet & acceptable [illegible] to him, than all the ſacrifices which the Lawe required. This is the Sacrifice wherewith the Lord is pleaſed, euen when his voyce is obeyed, 1. *Sam.* 15, 22. The voyce of the Lorde is a glorious voice, and mightie in operation, deuiding the flames of fire, and ſhaking the Cedar trees. So the voice of Chriſt is a glorious voyce, his voyce is mighty in operation, deuiding the ſoule and the ſpirit, and ſhaking *Zacheus* from the wild fig-tree, whereinto he [illegible]bed. 1.Sam. 15. 22. Pſal. 29. Heb. 4. 12.

The ſame [illegible] ſe command, the winds, the ſea, the D[illegible] death it ſelfe obey, here commandeth *Zacheus* to come downe at once, and he commeth downe haſtely to receiue him to his houſe, and hee receiueth him ioifully. As *Zacheus* could not come at Chriſt till hee was called, ſo no man canne come to Chriſt excepte the Father draw him: and as *Zacheus* could not chuſe but come, when he was called by the voice of Chriſt, ſo when any man is called effectually by the preaching of the Goſpell, he cannot chooſe but come to Chriſt; for where there is an effectuall calling, there is grace alſo giuen to obey the ſame. *Rom.* 8. 30. The Lorde is faine ſometime to call vs often, becauſe we know not the voice of him that calleth vs, as he called *Samuel* thrice times before he anſwered, becauſe at that time *Samuel* knew not the Lord Math. 8. Iohn, 6. 44. Rom. 8. 30. 1.Sam. 3. [illegible]

Lord, *1 Sam. 3. 7.* But as ſoone as hee vnderſtoo[d]
that it was the Lord that ſpake vnto him, he repli-
ed preſently, *Speake on Lorde, for thy ſeruant hea-*
reth. So when the Lord calleth any man effectual-
ly by the preaching of his word, all the parts [and]
powers of his body doe yeeld their obedience, [the]
eare liſteneth, the toung confeſſeth, the heart be-
leeueth, the head deuiſeth, the hande performeth,
the foot runneth, the eye directeth, and al concurre
Pſal. 40. 7 *To do thy will, O God. Pſalm. 40.*

Such and ſo effectuall is the voyce of Chriſt
in the hearts of his choſen, that it maketh *Saule* o[f]
a bloodie perſecutor to be[come] [illegible] a paineful
preacher: it cauſeth *P*[illegible] [fi]ſher-man
Acts. 9: to become a catcher of men [illegible] *Zacheus* [illegible]
Matth. 4 of a vile Publican, to become a zealous Chriſti-
an. And ſuch alſo is the nature of the word prea-
1. Cor. 3 7. ched, whereſoeuer it pleaſeth the Lorde to giue
ſucceſſe and increaſe thereto, that it is able to
transforme the mindes of men, to beget faith in
the heart of Infidels, and (in a word) to ſaue ſuch a[s]
Rom. 1 are ordained to eternall life, *Acts 13.* This is the
Act. 13. 48 power of the worde of God, euen to cauſe a con-
ſenting to the trueth thereof: and this is the pro-
pertie of the children of God, to yeelde all obedi-
ence to the worde of God. Aſſoone as Chriſt cal-
leth *Zacheus*, he comes downe preſently, like the
light in the creation, that was made as ſoone as
God ſaid, *Let there be light.* Heere therefore of *Za-*
cheus that obeyed the voice of Chriſt, let vs learn
obedience

obedience to the [illegible]
deth *Zacheus* to come [illegible]
too high: ſo he ſaith to euery one of vs, *Come downe*,
becauſe we are too high minded. But with vs the
voice of Chriſt is not ſo effectuall, as it was with
Zacheus; for hee was content to come downe at
the firſt bidding, but we muſt be often bidden to
beware of pride and ambition, and yet wee will
ſtill be climbing. There are fewe ſo high that are
content with their calling; but as *Haman* was al- Heſter.7.
waies aſpiring till he came to the gallowes, ſo ma-
ny amongſt vs are alwaies climbing, til they catch
a fall.

Againe, [illegible] ſaide to *Zacheus*, *To day I
muſt abide at* [illegible] ſo Chriſt ſaieth to vs. To
day my poore afflicted members ſhould receiue
ſome ſuccour at our handes. But as the Prieſt and
the Leuite *Luke 10.* paſſed by the wounded man Luc.10
leauing him halfe dead, ſo we (for the moſt part)
paſſe by our needy brethren, leauing them vnre-
lieued. Thus are wee euery way diſobedient to
the voice of Chriſt. He requireth vs to be humble
as hee himſelfe is, *Matth. 11. 29.* and wee are as Mat.11.29.
proude and inſolent as Sathan is. He willeth vs to
be mercifull, as our heauenly father is, *Luc. 6. 36.* and Luc.6.36
we are cruel & vnmercifull, as the rich glutton was
Luc. 16. This is the cauſe why the earth decreaſeth Luc.16.
and rendereth not her fruite, *Eſa. 5.* This is the Eſa.5.
cauſe why the [illegible] abroad and the
peſtilence

Deut.28. peſtilence deſtroyeth at home. *Deut.28,15. Leu.*
15. *26,24,25.* and in a word, this is the cauſe of all the
Leuit.26. miſeries and calamities that are threatned, euen
24.25. becauſe wee are obſtinate and rebellious against
the Lord, we are vndutifull and diſobedient to the
voyce of Chriſt, that calleth vs ſo louingly to come
vnto him, *Mat. 11.28.*

Matth.11. 28. *Zacchens* was called but once, and [illegible] co-
meth quicklie, but wee are called often [illegible]
almoſt euery day, and that by the voyce [illegible]
Luke.10. 16. himſelfe: for *he that heareth you* (ſaith Chriſt, *Luk.*
10,16.) *heareth me*, and yet wee cannot finde the
Pſal.119. way to Chriſt. The word [illegible] which is the
105. lanterne vnto our feete, & [illegible] to our paths,
Pſal.119. hath bene plainly [illegible] plentifully prea-
ched amongſt vs theſe many yeeres, and yet ma-
ny amongſt vs haue not yet learned to come to
Chriſt. *Zacchens* commes quickly when Chriſt cal-
leth him, let vs therefore learne of *Zacchens* to
come quickly when Chriſt calleth vs. Wee muſt
be quicke in the Lordes buſines, for God cannot
Matt.20. abide loyterers ſtanding all the day idle, *Mat.20.*
2.Cor.9.7 and as he loueth a cheerefull giuer, *2.Cor.9.7.* ſo he
liketh a cheerefull follower.

It followeth therefore that *Zacchens* receiued
him cheerefully. Still *Zacchens* is a receiuer: be-
fore he was a receiuer of cuſtome, now he is a re-
ceiuer of Chriſt. *Zacchens* receiued Chriſt two
wayes: firſt, into his hart when he deſired to ſee
him, and then into his houſe when hee gaue him
hoſpitali-

Smith, H.

hoſpitalitie. Many receiued Chriſt to houſe, but not into their hearts, and therefore receiued him grudgingly: but *Zaccheus* receiued Chriſt firſt into his heart, and then into his houſe, and therefore receiued him ioyfully. Of *Zaccheus* his ioyfulnes, we muſt learne to be ioyfull when we doe any thing for the cauſe of Chriſt: we muſt bee glad to harbour Chriſt in his members, as *Zaccheus* was ioyfull to harbour Chriſt himſelfe. As before in comming downe from the tree, *Zaccheus* ſhewed his obedience: ſo heere in receiuing Chriſt into his houſe, he ſheweth the loue that he bare vnto him. If *Zaccheus* had not loued Chriſt, hee might haue ſent him to ſome common Inne: but *Zaccheus* is content to receiue him into his own houſe, yea he reioyceth to haue gotten ſo good a gueſt, like Gene. 18. *Abraham* that vſed to ſit at the doore of his tent, and reioyced to entertaine ſtrangers that went by the way, and therefore though *Zaccheus* were a Gentile borne, yet herein he ſheweth himſelfe the childe of *Abraham*, becauſe he doeth the workes John. 8. 39 of *Abraham*, *Iohn* the eight chapter and the nine and thirtieth verſe. So did *Abraham*, and ſo muſt we doe, if we will ſhewe our ſelues to be the children of *Abraham*.

When *Abraham* thought onely to haue entertayned men, he receiued Angels in the ſhape and likeneſſe of men: and when *Zaccheus* thought to entertaine the ſonne of man, he receiueth the ſonne of God himſelfe. Let vs therefore (as the

Apoſtle

Apoſtle willeth vs (Hebr. 13. 2.) he mindfull to
entertaine ſtrangers, for aſmuch as thereby ſome
haue receiued Angels into their houſes vnawares;
and why ſhould not wee hope to entertaine the
like or better gueſtes, if we bee giuen to hoſpi-
talitie, as thoſe godly fathers were? For as the An-
gels came to them in the likenes of men, ſo
himſelfe comes to vs in the likeneſſe
man, of a lame man, and of a blind man
he commeth, he commeth hungrie, or
naked, or harborleſſe, or ſicke, or impriſoned
happie are they that feede, or clothe, or
viſite him, when hee commeth thus afflicted.
When *Abraham* entertained the Angels, he was
not onely buſie himſelfe, but his wife and all his
houſholde were carefull to make prouiſion for
them: ſo when *Zacheus* receiued Chriſt into his
houſe, his whole familie (no doubt) were no leſſe
willing and careful to entertaine Chriſt, than was
their Maiſter, and therefore not onely to *Zac-
cheus*, but alſo to his whole houſe Saluation is
promiſed, becauſe the whole familie reioyced
at Chriſtes comming. Let rich men learne of
Zacheus, to entertaine Chriſt in his poore mem-
bers, and let riche mens ſeruants learne of *Zac-
cheus* familie, to ſhewe themſelues mercifull like
their mercifull maſters, that they may receiue
rewarde of mercie and hoſpitalitie at the laſt day,
*Come ye bleſſed, for I was an ſtranger, and ye tooke
me in.* Generally, as *Zacheus* receiued

Apoſtle

[Margin notes: Hebr. 13. 2. / Gen. 19. 3 / Gene. 18. / Iohn 8. 33 / Math. 25.]

[illegible] Chriſt: ſo let euery one that is able, [illegible] tribute to the [illegible] of the poore [illegible] if wee haue much, let vs giue plentifully: if wee haue little, let vs giue gladly of that little: if wee are not able to giue a pennie, yet happely wee [illegible] affoorde a morſell of bread: but if neither, [illegible] is none ſo needie, that cannot giue a [illegible] colde water, and euen ſo ſmall a gift [illegible] his reward, *Matth.10.41.* Zac- Matth.10.
[illegible] Chriſt into his heart, but many a- [illegible] readie to driue Chriſt out, and to [illegible] in ſtead of him: *Zacheus* recei- ued Chriſt into his houſe, but there are manie [illegible] which then [illegible] like *Diues Luke 16.* Luke 16.
[illegible] will not affoorde [illegible] *Lazarus* the crummes [illegible] that fall from the table: but as the damſell [illegible] *Act.12.* opened not the doore for ioy when ſhee Actes.12.
heard *Peters* voyce: ſo by [illegible] men [illegible] verie griefe ſhut their gates [illegible] begger there. Finally [illegible] full [illegible] when he entertained Chriſt [illegible] [illegible] are ſorrowfull [illegible] [illegible] poore like chur[illegible] [illegible] Dauid, when he [illegible]

So long as [illegible] [illegible] and a wo[illegible] [illegible] to die [illegible] ſtreetes [illegible] [illegible] the trauailer that would [illegible] Iohn 1.38 [illegible] now many Gentlemen [illegible] content to ſuffer the ſtranger [illegible]

and

and the widdowe, not onely to lie, but [illegible]
ſtarue and die in the ſtreets with hunger and [illegible]
and neuer receiue them to houſe or harbour [illegible]
afford them any reliefe or ſuccour. But as the [illegible]
Gen.4.10 of Abels bloud did crie from the earth to God
vengeaunce againſt his brothers crueltie [illegible]
voice of the poore and their piteous cries [illegible]
ter into the eares of the Lorde, and the [illegible]
bloud (which is powred out in euery [illegible]
out all compaſſion) ſhall pull [illegible]
daine vengeance from heauen vpon [illegible]
theſe vnmercifull cormorants, vnleſſe [illegible]
time of mercie laſteth, they ſhewe mercy to the
diſtreſſed neighbours. Thus ye haue heard ho
Zacheus behaued [illegible] entertayning
Chriſt: now ye ſhal ſee the behauiour of the Pha-
riſies in diſdaining at Chriſt. *When all they ſaw it*
they murmured, ſaying, that hee was gone in to lodge
with a ſinfull man. Before they hated *Zaccheus* fo
his vices, [illegible] couetous: now they en-
uie him [illegible], becauſe hee was giuen t
hoſpitalitie. For the wicked will alwaies haue ſom
thing to finde fault with in the children of God, lik
the ſonnes of Iacob, *Gen.37.* who hated their bro-
Gen.37 ther *Ioſeph*, becauſe of his dreames: and like *Sa*
that vnhappy king, that enuied *Dauid* for his hap-
1.Sam.18 pie victories? *1.Sam.18.29.* Thus the wicke
when they cannot charge the godly with any gr
uous crime, they beginne to grudge at their we
doing: and therefore not onely *Zaccheus* is hat

Luk [illegible] fo

receiuing of Chriſt, but Chriſt is hated [illegible]
ing his gueſt. When they could not accuſe
hriſt for ſinne, they accuſe him for companying
ith ſinners: for they muſt ſtill be accuſing ſome
other, for one thing or other, like their father the
[illegible] that both by name, *Reuel. chap. 12. verſe 10.* Reuel. 12.
[illegible] nature, *Iob. 1. 6. 7.* is a continuall accuſer of Iob. 1. 6.
[illegible]en. It had [illegible] duetie of the Pha-
[illegible] rec[illegible]riſt, and made much of
him as [illegible] : but they are ſo farre off from
entertaining him themſelues, that it greeueth them
to ſee *Zaccheus* giue him entertainement. And
ſurely, ſuch is the peruerſe nature of the wicked,
that they will neither receiue the grace of God
when it is offered them, nor willingly ſuffer any o-
ther to embrace the ſame: like the wicked *Iewes.*
Actes 13. 50. that would neither beleeue the do- Acte, 13. 50.
ctrine which *Paul* preached, nor could abide that
the Gentiles ſhould bee brought to the faith of
Chriſt. The high Prieſtes [illegible]ſelues too
high, to haue poore humble Chriſt amongſte
them: the Scribes and the Phariſies in their owne
conceipt, were [illegible]ood, too wiſe, and too holy to
receiue him into their companie: and not con-
tent to ſequeſter and eſtrange themſelues from
Chriſt, they diſdayned alſo that he ſhould be con-
uerſant with Publicans and ſinners, as though he
were not worthie to bee conuerſant amongſte
men.

If it were the office of Chriſt to conuert ſinners, Mat. 9. 13.

 why

why ſhould the *Phariſies* bee offended at him, if hee were ſometimes conuerſant with ſinners to worke their conuerſion? If Chriſt were the Phiſitio[n] to cure the ſickneſſe of the ſoule, that is to ſaue th[e]
Matt.9.12 people from their ſinnes, why ſhould the *Phari*ſies murmure at him for keeping companie w[ith] *Zaccheus*, that was ſicke in ſoule? for as it is e[x]pedient for the *Phiſition* to viſite his patient[s] [for] their better recouerie, ſo it was conuenient Chr[iſt] ſhould viſite ſinners for their ſpeedier conuerſio[n]. But as the *Phiſition* that reſorteth to ſicke pe[r]ſons, is not ſtraightway infected: ſo the ſoul[e] *Phiſitiō* that conuerſeth with ſinners, is not ther[e]by polluted. And therefore, as Chriſt perfourm[ed] his office, though the *Phariſies* murmured, ſo l[et] the miniſters of GOD learne by his exampl[e] to perſourme their dueties, though the wick[ed] bee offended. It was the office of Chriſt to c[all] ſinners to repentance, yea, hee came to call *Ph[a]*riſie ſinners aſwell as Publican ſinners, if the Ph[a]riſies woulde haue confeſſed themſelues to b[e]
Luke.18 ſinners as the Publicans did: but becauſe the[y] ſtoode ſo much vppon their owne righteouſneſ[ſe] and deſpiſed others, therefore Chriſt denou[n]ceth ſo many woes againſt them, and preferre[th] the penitent Publican that truſted in the Lor[ds]
Math.23. mercie, before the proude Phariſie that truſt[ed] in his owne merites. Though *Paul* was a Ph[ari]
Acts.23.6 ſie, and the ſonne of a Phariſie, yet hee ſham[ed] not to confeſſe himſelfe one of the chiefe ſinne[rs]

whi[ch]

which Chriſt came to ſaue. So if the Phariſies that murmured at *Zaccheus* would haue bene ſa- 1.Tim.1.15
ued, they ſhould haue confeſſed themſelues chiefe ſinners, as *Paul* did. They ſhould not haue accuſed Chriſt for keeping companie with ſinners, but they ſhould haue accuſed themſelues for not keeping companie with Chriſt. The iuſt man (ſaith *Salomon, Prou.18.*) is the firſt accuſer of Prou.18
himſelfe: but the *Phariſies* are ſo farre from accuſing of themſelues, that they beginne to accuſe *Zaccheus* and Chriſt together. Thus the *Phariſies* of our time, that make religion a cloake to couer their corrupt dealing, haue this propertie to thinke other men to bee hainous ſinners, and themſelues onelie to bee righteous: inſomuch, as they will not ſticke to ſpeake like that proude people that was wont to ſay: *Departe from mee, for I am holier then thou*: and like that
preſumtuous *Phariſie, Luke 18. I thanke God I* Luke.18
am not as others are, extortioners, vſurers, adulterers, drunkardes, or ſuch like: I ſanctifie the Sabboth, which other men prophane: I frequent ſermons, which they neglect: I reuerence the name of GOD, which they blaſpheme: I paye tithe, which others with-holde: and faſt often-times, which they doe ſeldome, or neuer. Theſe were the ſpeaches of the *Phariſies*, that li-
ued in the time of Chriſt, whome hee ſo often Matt.15.7
calleth hypocrites: and theſe are the ſpea- Luk.11.44
ches of the hypocrites of our age, that ſeeme Luke.12.1

to liue after the ſtraighteſt ſecte of our religion,
Acts.26.5 *Actes 26.* They waſh the outſide of the cuppe,
and of the platter : that is, they iuſtifie themſelues,
Matth.23. 25.26. and ſeeme marueilous holie in the ſight of men,
which can diſcerne by the outward appearance
onely : but vnto God that ſeeth and ſearcheth the
ſecretes of the hearts and reines, they appeare like
painted tombes full of dead mens bones, and al
filthines : that is, they haue their inward partes full
of rauening, and all kinde of wickednes. Where-
Matt.5.20. fore, as Chriſt ſaid to his diſciples, *Except your
righteouſnes exceede the righteouſnes of the ſcribes
and Phariſies, you cannot enter into the kingdome
of heauen* ſo I ſay vnto you, that except your righ-
teouſnes exceede the righteouſnes of theſe Phari-
ſaicall hypocrites, ye cannot be ſaued. Theſe holy
Phariſies did vſe to call the Publicans, not vſurers
nor extortioners, as they themſelues were, but by
the general name of ſinners, as though they them-
ſelues were free from ſinne. Thus the Papiſts at
this day doe vſe to call the moſt ſincere profeſſours
of the Goſpell, not *Lutherans, Caluiniſtes, Zuing-
lians*, or proteſtants, as they were wont, to call them
but now they tearme vs heretiques, a name more
odious than any other, whereas in the meane ſea-
ſon, they themſelues are of all others the great he-
retiques. So the Atheiſtes of our time, when they
cannot accuſe the godly that are amongſte vs of
vſurie, or briberie, or extortion, or drunkenneſſe
or any other notorious ſinne, they call them hy-

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pocrites [illegible] the ſumme of all [illegible] very [illegible] they themſelues doe beſt deſerue that name: but it makes no matter what they call vs, neither are wee to bee moued at their diſpitefull ſpeaches; for as the bitter tauntes of theſe murmuring phariſies could not hinder *Zacchens* in his conuerſion, ſo the ſlaunders of theſe godleſſe men, muſt not diſcourage the ſeruants of God from their good profeſſion. The phariſies did *Zacchens* great wrong for calling him ſinner, when hee had repented of his ſinne: and the Atheiſts at this day doe greatly wrong the true profeſſors in calling them hypocrites, which haue truely repented of their former ſinnes, and endeuour by all good meanes to leade a godly life. Therefore, as *Zacchens* preferred his ſoules health before all their murmuring: ſo it behoometh vs to looke to our owne ſaluation, notwithſtanding all the reproches and ſlaunders that are deuiſed againſt vs. And as the Phariſies might call *Zacchens* ſinner, but could not hinder his conuerſion: ſo the malicious worldlings may take away our goods, our good names, yea and our liues alſo, but cannot depriue vs of our ſaluation. Wherefore as our Sauiour ſaid to his Apoſtles; *Feare not them that can kill the bodie, and then can doe no more*: ſo I ſay vnto you, Feare not the frownes of the wicked, for they are not able to hurt your better parte: ſeeke not to gaine the fauour of the world, for the whole world is not able to ſaue a ſoule; but feare to offend him Matt. 10.

 that

that is able to deſtroy both body and ſoule in he
and ſeeke to pleaſe him that is able to ſaue them
both in heauen for euer.

Now followeth another fruite of *Zaccheus* conuerſion; namely, his good confeſſion: for, as he beleeued with the heart vnto righteouſnes, ſo he con-
Rō.10.10 feſſed with the mouth vnto ſaluation. When *Zaccheus* was mocked of the Phariſies, it ſeemeth that he ſhould ſtoupe downe for ſhame: but when he was thus reproued & reuiled by them, the ſcripture ſaith that he ſtood vp in ſigne of gladneſſe. As
Actes.5 the Apoſtles went away reioycing that they were counted worthy to ſuffer rebuke for the name of Chriſt: ſo *Zaccheus* the Publican went forth reioycing, that he was reproched for the cauſe of Chriſt. Before *Zaccheus* was a Publican, & therefore ſtood
Luc.6.49 in ſinne verie dangerouſly, like the houſe that is builded vppon the ſand, ready to bee ouerturned with euery tempeſt: but now *Zaccheus* is become a true Chriſtian, and therefore ſtands in righteouſnes verie ſafely, like the houſe that is built vpon a rocke, free from any danger of falling.

Behold Lord, the halfe of my goods, &c. There are two parts of this confeſſion. The firſt is his gift to the poore: the ſecond is, the reſtitution of his vniuſt gotten goods. Before, *Zaccheus* was an oppreſſor of the poore, now hee is a great benefactor to the poore: before, hee was an encrocher vpon other mens goods, now hee is a diſtributer of his owne goods: before, he was a receiuer and a ta-

ker, now hee is a reſtorer and a giuer: neither doeth hee giue ſparingly, but hee giueth liberally, laying vp a good foundation againſt the time to come. Now hath *Zaccheus* found that precious pearle, and for ioy thereof hee is content, not to ſell, but to giue all that hee hath to enioy the ſame. 1.Tim.6 Matth. 13.
When the rich Ruler (in the former chapter) was willed to ſell all that hee had, and to giue it to the poore, hee went away very ſorrowfull, for hee was verie rich: but *Zaccheus*, perhaps as riche as hee, is content of his owne accorde and vnbidden, to beſtow halfe of his goods vpon the poore, and that with a cheerefull minde. If *Zaccheus* had giuen onelie the third parte of his goods, no doubt but Christ would haue accepted it: for hee accepted the widowes farthing, becauſe it was giuen with a willing minde: but if he had giuen all his goods to feede the poore, as the Phariſies gaue their almes to be ſeene of men yea, or his bodie to be burned, as ſome *Romanes* haue don to get renowne, it ſhould haue bin to no purpoſe, becauſe it was done to a wrong end. Now, as *Zaccheus* was rich in the goods of this life, ſo was he rich in faith alſo: neither was it an idle or dead faith that *Zaccheus* had, but it was a fruitfull and a liuely faith, a faith that worketh and laboureth by loue, ſuch as is required at the hands of Chriſtians. Saint *Iames* ſaith, *Shewe me thy faith by thy workes*, and here *Zaccheus* doeth ſhewe his faith by his workes. Before hee was exerciſed in vngodlie Luke 18. Luke 21. 1.Cor.13. Galat.5.6

workes, which are the fruites of infidelitie: but now he is exerciſed in the workes of mercie, which are the fruites of a liuely faith. *Zacheus* is verie liberall in releeuing the poore, but he is liberall in that which is his owne: ſo there are many now adayes that are very liberall, but it is of that which
Leuit. 10. is none of theirs; for as *Nadab* and *Abihu* offered ſtrange fire vnto the Lorde, ſo theſe men offer ſtrange goods vnto the Lord. There are ſome amongſt vs, that thinke to make amends for their vniuſt dealing by giuing part of that to ſome good vſes, which they haue gotten by bad meanes: if they haue gotten a pound by vſury & oppreſſion, they are cōtēt perhaps to giue a penny to releeue the poore. But, as it was not lawful for the *Iſraelites*
Deut. 23. to bring the price or the hire of a harlot into the houſe of the Lord: ſo it is not lawful for vs to apply the gaine of our ill gotten goods to the ſeruice of God.

The halfe of my goods I giue &c.

Zacheus ſaith not, I haue giuen, as an vpbraider of God: or, I wil giue, as a delayer, that meant to giue away his goods after his death, when he can keepe them no longer: but he ſaith, *I giue*, to ſignifie that his will is his deed, and that hee meaneth not to take any dayes of payment for the matter. For, as before he ranne apace to ſee Christ, and came downe haſtily to entertaine Christ in his owne perſon: ſo doeth he here giue quickly to releeue Christ in his needie members. This is

Zacheus

Zacheus laſt will and teſtament, that hee made both before his death, and ſeeth the ſame propoſed and performed before his eies. If therefore we deſire to doe any good to any of our poore brethren, let vs learne of *Zacheus* to do it quickly, while wee are aliue, for time will preuent vs, and death will preuent vs. I know there be many that would be willing to giue ſome part of their goods to the poore before their death, as *Zacheus* did: but that they know not what need them ſelues may haue thereof before they die, and therefore for the moſt part they will hardly forſake or leaue their goods, till their goods forſake and leaue them. But herein they ſhewe themſelues to doubt of Gods prouidence, and as it were to diſtruſt of his paiment, who hath promiſed to repay whatſoeuer is giuen vnto the poore, as if it were lent vnto himſelfe, and that not ſecretly, though they did their almes neuer ſo ſecretly, but the Lord will reward them openly, as our Sauiour ſpeaketh, *Mat.* 6. The wiſe preacher, *Eccle.* 11. willeth vs to caſt our bread vpon the waters, that is, to bee liberall to the poore, whoſe watry eies bewray their great neceſſitie, or (as others expound it) to hazard & aduenture ſome of our goods vpon our needy brethren, as Merchants doe aduenture their goods vpon the Seas; For although they may ſeeme to be in great perill and danger of periſhing in the waters, yet commonly it falleth out, that by the bleſſing of God they returne with greater profit. So albeit the re- Pro.19.17 Math.6 Eccle.11

[illegible]

liefe

liefe that is beſtowed vppon our diſtreſſed neigh-
bours may ſeeme to bee loſt, yet as the wiſe man
ſaith, after a time we ſhall finde it agdine; and as
Pſal.133 the precious oile deſcended from *Aarons* bearde
to the skirts of his clothing, ſo certainly the oyle of
mercy & charity which we poure into the wounds
Luc.10. of our diſtreſſed brethren; ſhall deſcend into our
owne ſoules, and as the widdowes oyle was in-
3.King.17 creaſed in the cruiſe, becauſe ſhee releeued the
Lords prophet, ſo ſhal this precious oyle beſtow-
ed vpon the poore, be returned vpon our heads in
greater meaſure. Thus is *Zaccheus* liberall, as you
ſee: for hee giueth away halfe his goods, but hee
giues it not to ỳ rich, that might giue to him again;
but hee giues it to the poore that cannot requite
him: to teach vs vpon whom we ſhould beſtowe
our almes. As God that is rich in mercy, giueth all
things vnto vs that cannot requite him, ſo the rich
men of this world (if they haue any ſparke of mer-
cie in them) ſhould giue vnto the poore that can-
not requite them. But amongſt vs in euery place
almoſt, it is far otherwiſe: for if any thing be to be
giuen, not they that are pooreſt and ſtand in grea-
teſt need, but they ỳ can make beſt friends are beſt
Luke.16. preferd. Thus *Diues* is ſtill inriched, and *Lazarus*
is ſtill reiected. If we ſend to a great man, we ſend
an oxe for a preſent: but if we ſend to a poore man
we ſend a cruſt for an almes. Therefore, as Chriſt
Matth.12. ſaid to the *Iewes*, that the *Niniuites* ſhould riſe in
judgement againſt them, becauſe they repented
at

at *Ionas* preaching; ſo it may bee ſaide vnto vs, that *Zaccheus* ſhall riſe in iudgement againſt vs and condemne vs: for hee ſhewed great mercie vpon the poore, but wee are voide of all compaſſion. Thus you haue heard the firſt part of *Zaccheus* confeſſion, wherein you ſee his liberality to the poore.

Nowe you ſhall heare the ſecond part of his confeſſion, wherein hee promiſeth reſtitution of his vniuſt gotten goodes. Before, *Zaccheus* gaue to the poore the halfe of that which was his owne: nowe hee reſtoreth that which is none of his, to the right owners. And becauſe he had deteined their goods ſo long, to their great loſſe and hinderance, therefore he doth not only reſtore the principall, which he had taken from them, but hee alloweth them their coſtes and dammages they had ſuſteined. As *Ioram* king of Iſraell cauſed to bee reſtored the *Shunamite* her houſe & land, with all the fruits, & profits of the ſame, which were wrongfully kept frō her ſeuen yeers together: ſo *Zaccheus* the cuſtomer, reſtoreth to thoſe that he had oppreſſed, their goods which he had gotten from them by fraudulent dealing, with all the fruits and profits that might come therof, during the time of his vniuſt poſſeſſion. So liberall was *Zaccheus* to the poore, that he gaue them halfe his goods: & ſo little got *Zaccheus* by his vſury and oppreſſion, that for euerie penny hee reſtored foure. If the vſurers and extortiouers of our time woulde reſtore foure 2.King.8

folde,

ſold for that they haue wrongfully gotten, I feare
me they would haue but a ſmall halfe to guide the
poore, and but a little left to helpe themſelues.
There was no lawe to compell *Zacheus* to make
ſuch reſtitution, except hee will confeſſe himſelfe
to be a thiefe, becauſe he was an Vſurer, and then
the lawe of God requireth ſuch reſtitution. And
ſurely *Zacheus* ſeemeth after a ſort to confeſſe his
theft, becauſe hee promiſeth foure fold reſtitution.
Exod.22.1 If a man had ſtolne a ſheepe, the lawe of God re-
2.Sam.12 quired that he ſhould reſtore foure ſheepe for one:
and the ancient Romans had this law, that vſurers
ſhould forfeit foure times ſo much as they tooke
for vſury. If the ſame law were now to vſe againſt
our theeuiſh Vſurers, as it was ſometime among
them, wee ſhould not haue ſuch complaining of
the poore both in priſon and ſtreetes. But if theſe
great theeues (I meane our biting vſurers) that rob
and ſpoile without ceaſing when they haue no
need, might find no more fauour, than thoſe petty
theeues which rob and ſteale ſomtime, when they
are driuen thereto by extreame neceſſitie, then
ſurely the common wealth would ſoon be diſbur-
dend of that peſtilent brood of Caterpillers where-
with it is peſtered. I wiſh them betimes to looke
to their own eſtate, and with *Zacheus* to forſake
their damnable trade. If they haue liued hitherto
by the gaine of vſury, let them nowe lament their
ſinne, and call to God for mercy and forgiueneſſe,
let them make reſtitution of that they haue wrong

fully

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ally taken, and grieue that they haue ſo long de-
teined that which is none of theirs. For as theft is not
pardoned without repentance to God, ſo vſury
is not pardoned without repentance to God: and
as the ſinne of theft is not remoued, before reſtitu-
tion be made to men (if the party be able,) ſo the
ſinne of vſury (which is a ſecret theft) is not remit-
ted before reſtitution bee made to thoſe that are
oppreſſed & ſpoiled by this ſecret theft. Thus you
haue ſeene how *Zacheus* that was once a hoorder
of his goods as our rich men are: is nowe a liberall
diſpoſer of his goods, as I wiſh they were. He that
lately was a Camell laden with riches, and there- Matth. 19
fore vnapt to go through a needles eye, hath nowe
like the Camell caſt off his rich lading, and there- Matth. 7
fore may enter in at the narrowe gate. Some rich
men would rather haue loſt their liues, than forgon
their goods, and for halfe that loſſe woulde haue
proued very penſiue, but this was the ioyfulleſt
newes that euer came to *Zacheus* houſe, ſweeter
to him then all his golde and ſiluer: that where
as before he was in the ſtate of damnation, nowe
ſaluation is promiſed vnto him and his houſe: and
whereas before he was the ſeruant of Sathan, nowe
he is become the child of *Abraham*. Nowe *Zac-
cheus* houſe is become Gods houſe, and *Zacheus*
himſelfe is the ſonne of *Abraham*, and therefore
no cauſe why Chriſt ſhould not reſort to *Zacche-
us* houſe. As Chriſt ſaide to the penitent theefe,
This day ſhalt thou be with me in Paradice, ſo hee
ſaith

[illegible] this day [illegible]
[illegible] dayes [illegible]
[illegible] the [illegible] Christ toucheth not to [illegible]
[illegible] for as he ſaith to *Zache[us]* [illegible]
To day I muſt abide at thy houſe; ſo he ſaith [illegible]
ſame *Zacheus*] To day and henceforth for eu[er]
thou and thy houſe muſt abide with me in heau[en].
Here is a happy change: in ſtead of a little world-
ly treaſure, ſubiect to loſſe by theeues, and to ſpoil[e]
by ruſt & moths, to haue all ſtore of heauenly trea-
ſure, which neither theeues can ſteale, nor can[ker]
can corrupt: in ſtead of an earthly houſe, ſubiect to
Matth.6. fire and falling, to haue a houſe giuen of God, not
made with hands, but eternall in heauen, *2.Cor.5.*
Who would not rather chuſe with *Zacheus* to
giue halfe his goods to the poore, that he may be
an heire of ſaluation, and the ſonne of *Abraham*, to
reſt in his fathers boſome, than with *Diues* to keep
all from the poore, and to be tormented in thoſe e-
Luc.16 ternall flames. That rich glutton that denied the
crums from his table, challenged *Abraham* for his
father, but he was refuſed, becauſe he had not the
Ioh.8.39 faith nor workes of *Abrahã*: but *Zacheus* though
by nature he were not the child of *Abraham*, yet
by grace he is become the childe of *Abraham*, be-
cauſe he walked in the ſteps of that faithfull father.
Abraham beleeued before he was circumciſed, ſo
Zacheus beleeued before he was circumciſed. A[braham]
Abraham left his countrey and all that he had when
God called him, ſo *Zacheus* left his office [illegible]
that [illegible]
moſt

oſt part of [illegible]
nne of God : and as [illegible]
y of Chriſt, and ſaw [illegible]
eſired to ſee Chriſt, and he ſaw [illegible]
ow is *Zaccheus* a Gentile become [illegible] of
braham, & not only he, but his whole houſe alſo
become the houſe of *Abraham*: for when *Zac-*
cheus is conuerted, his vvhole houſe is conuerted.
s the maiſter is, ſuch are the ſeruants: if hee bee
odly and religious, they prooue godly and religi-
us: if he be an Atheiſt, they proue Atheiſtes like-
viſe. Therefore keepe no companie vvith the
vicked, for it is moſt pernitious: but aſſociate thy Pſalm. [illegible]
elfe vvith thoſe that feare the Lord, that thou alſo
naieſt learne to feare the Lord: vvho for his mer-
cie grant that vve may vvith *Zaccheus* be deſirous
o ſee Chriſt, ioifullie to receiue Chriſt, liberall to
eleeue the members of Chriſt, & readie to make
amends vvhen vve haue vvronged anie of our bre-
thren, that ſo with *Zaccheus* vve may bee heires of
ſaluation, and the true ſons of *Abraham*, to reigne
vvith Chriſt in heauen for euer, by the means
and merits of him, that died and roſe a-
gaine for vs. To whom with
the father and the holy
Ghoſt be all glo-
ry. Amen.

FINIS.

STC 22706 The Trumpet of the Soul

Before it was rebound (by R. Lunow) this work was bound with two others. For full details see STC 22777 (Smith's _Sixe Sermons_, 1594). While it was in sheets I examined it and found it to be as follows:-

Collation: A-E^8.

Condition: All pairs of leaves were normally conjugate.

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